



*Conjugal Love, &c.*



*Conjugal Love, &c.*



J. P. e

THE  
PLEASURES

OF  
*Conjugal - LOVE*  
EXPLAIN'D.

In an ESSAY concerning  
*Human Generation.*

---

Done from the *French*, by a Physician

---

*Amor Omnibus Idem.*

---

L O N D O N:

Printed for P. MEIGHAN at Grays Inn Gate  
in Holbourn, T. GRIFFITHS at Charing  
Cross, and J. LAPWORTH at the An-  
dyne Necklace without Temple-Bar.  
(Price one Shilling.)

71

THE  
PLEASURES

OF  
CONJUGAL LOVE

EXPLAINED.



In an  
HISTORICAL  
MUSEUM

Done from the French, by a Physician

And Quaker Doctor.

L O N D O N

Printed for P. MICHAN at George's Lane  
in Holborn, T. GRIFFITHS at Chancery  
Lane, and J. LARWORTH at the Apo-  
thecary Necklace without Temple-Bar.  
(Price one Shilling)



THE  
P R E F A C E

**T**HERE is nothing human Nature is more desirous of knowing, than the Origine of our Being; Which is explain'd in this little Treatise; the Admirable Ordure of Nature in the Production of Men is fully set forth to the Satisfaction of every Reader. A young Man may know by this Book,  
A 2 what

## The PREFACE.

what Constitution he is of, and whether he is dispos'd for Continency or Matrimony, he may learn at what Age he ought to Marry, that he may not be Enervated in his younger years, and pass a considerable time of his Life without Pleasure.

A N old Man will find to what Age he may be able to Marry, and if he designs to procure himself Heirs, how he ought to behave himself with a Woman to have Children.

IN short, a Divine and Lawyer may be satisfied of



## The PREFACE.

of the true Causes of the  
Dissolution of Marriages,  
and be able to give their  
Opinion in it.

EVEN an Atheist that  
will read this Book atten-  
tively, and observe all the  
Proceedings of Nature, in  
the formation of Mankind  
may meet with some Rea-  
son to change his Senti-  
ment.

A Debauchee may know  
what Vexations and incu-  
rable Infirmities are caus'd  
by an irregular Love, and  
having seriously reflected  
thereon, may find means  
either to stand out against  
the



## THE PREFACE.

the Violence of Love, or  
preserve his Health by be-  
ing reserv'd for the future.

BUT as I have borrow  
ed the Matter from the  
Publick, so 'tis reason-  
able to Restore it: And I  
hope in what ever Hands  
it may happen, they may  
make the use the Author  
intended, which is to pre-  
serve his Health, by Liv-  
ing a regular Life: And  
by that means abandon a  
Vicious one, which is the  
heartly Desire of,  
your *Humble*

*Servant.*

THE



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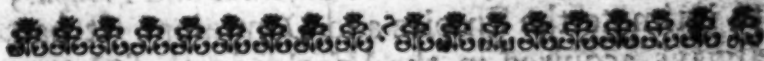
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THE



THE  
PLEASURES  
OF  
CONJUGAL LOVE  
EXPLAIN'D.



Of the PARTS of MAN *mini*  
string to GENERATION.



OD after the Creation of the  
World, gave Proofs of his Good-  
ness in creating us after his own  
Image: The Matter which the  
Almighty made use of may be  
justly Term'd a *Virgin Earth*,  
since it had not yet served for any Production.  
This Clay he form'd to shape the various Parts  
we are compos'd of. *Woman*, who was to  
differ from us in Qualities, was not form'd of

B

this



## 2      *The Pleasures of*

this Matter; and but Justice, she should be made of a higher and nobler Matter, seeing she ought to contribute much more than Man towards the great Work of Generation.

GENERALLY speaking, it seems that God has shown particular Care (if the Expression may be allow'd) to form the Parts of both Sexes, that were to be made use of for the Propagation of the Species; for considering their Union, Proportion, Figure and Action, as also the Spirits that are brought to those Parts, the Pleasure that is felt in them, and even the Soul that resides there; considering all this, I say, there is no Body but what ought to admire, and make particular Reflections on those Parts.

It is observable, that the Ancients ranked the *Viril Member* among the number of their Gods, under the Name of *Fascinus* and *Priapus*, to intimate the Empire and Dominion. It had always acquired in the World in these latter Ages, as well as in former, People have had that Part in great Veneration, because 'tis the Father of human Kind, and the Origin of the rest of the Parts we are compos'd of. *Vilandre*, as the History of *France* remarks, committed High-Treason in touching the Privy-Parts of *Charles* the Ninth with his Hands. The Law of the Old Testament orders the Woman's Hand to be cut off, that should scornfully or injuriously have handled those Parts; and that same Law as well as the New, doth not allow any Man that has any Defaults in the engendering Parts to be admitted into the Ministry of the Church. Some Authors relate, that the *Cassres* take Pride in cutting off their

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their Enemy's Privities in the War; and making Presents of them to their Wives and Relations, who wear them about their Necks as Necklaces. The *Uterine Member* has a notable Commerce with the whole Body; if you touch it sometimes never so rudely, the Heart at the same instant feels surprizing Faintness, the Head suffers insupportable Heaviness, and the Eyes start in the Pain thro' Vertigo's, and a dangerous Dimness.

CONSIDERING this Part in gross, 'tis apt to be taken for one Piece, but being examined Piece-meal, 'tis found to be cover'd with a little loose Skin, and with another somewhat thicker furnish'd with Veins and Arteries, as also encompassed with a fleshy Membrane, which shuts up like a Case all the Parts that compose the *Virge*: Its Substance is neither solid nor bony; if it had been of the same Nature with that of Dogs and Wolves, there would have been great Disorders in the several Adventures of Men and Women, and there would have been no Occasion for Witnesses to make out a Rape, if the Party had hung by this Part.

THE common Passage of Urine and Seed is placed in the midst of this Part the Glans or Nut, with its Prepuce or Hood, which is at one of its Extremities, has such tender and sensible Flesh, that Nature hath there establish'd the Throne of Sensuality and Pleasure receiv'd in Women's Embraces; two nervous spongy Bodies accompany the common Passage of Urine and Seed, they are filled with Arterial Blood; Nerves bring Spirits into small Cavities, which encreasing, swell these two Sides

## 4      *The Pleasures of*

so as to stiffen the whole Body of the Member. The *Virga* cannot raise it self without Muscles, nor continue stiff without a perpetual Supply of Spirits and Blood; it would also be impossible, that the Seed should be squirted in as it is, were it not for other small Muscles, that compress the Passage to make it fall out with Precipitation. The Testicles are shut up in a Purse: From these Nature draws forth Matter for the forming Miracles every Day in the Production of Men. These Parts evidence Manhood and Strength; and it was not allowable formerly in the Courts of Justice, at *Rome*, for any Man to bear Witness against another, except his Testimonies were entire.

EVERY Man has commonly two Testicles, if one is disorder'd, wither'd or wounded, the other may minister to Generation. Some have naturally but one, as the *Sylla's*, *Cotta's*, &c. but then Nature shuts up in this one Part, all what ought to be contain'd in both. 'Tis more frequent for People to have three or four Testicles than one. And Observations of Physicians take notice, that there are few Kingdoms but what furnish some Families of Men that have three Testicles; but these have not the Advantage of the former, because, instead of being more Fertile by the Number of these Parts they become impotent, the Bolllick Virtue being distributed in too many Parts to be of any Force. *Agathocles*, King of *Sicily*, and *Mr. Pint* — of this Town, knew well enough, that a great Number of Testicles was not the fittest for Generation, whatever they might be for Lust and Pleasure, and that 'twas better to be furnish'd with one or two than to have more.

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IF Man, says an ancient Philosopher, had his Testicles in his Belly, there would not be a more lascivious Creature in the Universe; therefore to avoid the Disorders of Lasciviousness, adds he Nature has placed them outwardly, to receive Impressions of the Injuries of the Air, but this Opinion is much doubted by the Moderns: I may answer, that this does not hinder Man from being the most lascivious of Creatures, because he is disposed for the Delights of Love, at every Hour, and in every Season; whereas most other Creatures wait for certain Periods of Time: Most Children have their Testicles hidden in the Belly or Groins, and excepting some few, they seldom appear till about the Age of eight or ten Years, the Heat of the Blood then beginning to be vigorous, pushes out those Parts that before were hidden in Children. There are several Children, whose Testicles come down very late, and in some they never come down at all, and then one would take 'em to be Eunuchs, if they had no other Proof to induce us to believe them perfect. The Lady *Argenton* would never have call'd her Husband's Ability into Question, if she had not met with Testicles in his Purse; nor could they have justified his Fruitfulness by all the Proofs they had, if *Ambrose Paree* had not found his Testicles in his Belly after his Decease. And the Lapidary mention'd by *Kerckringius*, Obs. 13. might not have sung so strongly, had not his Testicles been hidden in his Belly; for they fell down when he was eighteen Years of Age, after the Fit of a Fever.

FOR



FOR all *Hippocrates*, there is no Reason to believe his Position, *viz.* that his right Testicle is hotter than the left, and also that it engenders Males, the other Females; Experience and Reason oblige me to be of a different Sentiment from that Physician, for we know that the Seed mixing together, when 'tis falling out, the Effect we perceive can't be attributed more to one Testicle than another, but rather to the Man's and Woman's Body, as we shall examine it more at large in the Sequel: But in Truth, to repeat it once more, neither the one nor the other, produces a Male sooner than a Female. Witness what *Gassendi* relates of a Man, who had caused one Testicle to be cut out, yet got Children afterwards of both Sexes.

THE Testicles are closely cover'd with two Membranes, one very hard to the Point of a Lancet; their Substance is a Clew of Spermatick Vessels, which one may term the End of the preparing and beginning of the ejaculatory ones: It is made of an infinite Number of small Rumifications, which are Store-houses of the Seminal Matter, that is made from the Arterial Blood filterated of the Spermatick Artery, thro' a thousand small Conduits, and a nervous Juice that slides in amongst it thro' several little windings. Some Philosophers, and after them some Physicians, will not allow the Seed to be formed in the Testicles; because, say they, they have no sensible Cavities, and no Passage for the Matter to be brought through, as also that these Parts being cold, a spirituous Matter cannot be concocted in them, that, in the Dissection of Testicles,

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cles, no Seed can be perceived: That there are Creatures that have no Testicles, and Engender nevertheless. Finally, That we are assur'd by some Observations, that Men, who have been depriv'd of these Parts, have got Children notwithstanding this Loss: All these Reasons appear very strong to those, that only examine Things in the Books of Authors; for if we search for the Truth thereof by Dissection, and other better Reasons, we shall soon be of another Opinion.

It is known, that the Spermatick Arteries go directly to the Testicles, and dividing in two Branches, bring the Blood to the *Epididymus* and Body of the Testicle; besides, 'tis known, that the Nerves, which spring from the sixth Pair, and those that the Slip of Nerves from the lower Part of the back Bone, communicate to the Testicles a spirituous Matter proper for Generation.

THERE are two sorts of Vessels fastned to the Extremities of the Testicles, the one brings Matter to elaborate the Seed, the other brings back the Seed ready made: And afterwards, according to the Opinion of *Anatomists*, discharge themselves into the small *Cellules*, or Store-houses, at the Root of the Yard call'd Seed-Vessels.

ONE may compare these small *Cellules* to the Cavities of a Pomegranate, when the Seeds are taken out, here the Seed is preserv'd for several Embraces, and different Generations. I have often had the Curiosity to press those little Bladders, and small Glandules that are found near them, with my Fingers, to make the Seed come forth: And notwithstanding

the



the Coldness of the Corps, I have perceiv'd a white, and pretty thickish Liquor filter thro' a Membrane near a little Wart, and afterwards to pour out in the Urinary and Seed Passage.



## Of the PARTS of WOMAN ministering to Generation.

**A**FTER having diligently examin'd the Parts of *Man* which serve for Generation, it seems also to the Purpose to consider those of the *Woman*, and at the same time to admire Nature in forming them, and its marvellous Contrivance in their Order and Disposition. Nature is wonderful in all its Works, and produces nothing without Design; the Hair begins to point forth at fourteen or fifteen Years: At which time, according to *Theodoret*, the Soul is able to distinguish Virtue from Vice; and consequently Nature then puts a *Veil* upon the Privy Parts of both Sexes, to signify, that Honesty and Modesty ought there to establish their Chief aboad.

THE Privy Parts of a Woman, by some call'd *Nature*, because all Men owe their Origin to them, are the Cause of most of our Sorrows, as well as our Pleasures; and I dare say, that most of the Disorders that ever happen'd in the World, or do happen in this our time, spring from the same Source. Only read *Petronius*, and be well versed in the eight Years

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Year's History, which he has written of Nero's debauch'd Court, and I do not question, but you will be persuaded of the Truth of what I say.

THE *Labia* or Lips are only Folds, that makes there, they are almost like a young Cock's Comb; and those Wrinkles betoken Age, as well as those in the Countenances. When Women grow old, or else have been great Prostitutes, the Folds call'd *Nymphae*, cause the Noise that attends a Woman's Evacuation of Urine, which would doubtless surprize us if we were not used to it. According to the Opinion of some Authors, there is a Part above the *Nymphae* longer more or less than half a Finger, call'd by *Anatomist's Clitoris*, the which I may justly term the Fort and Rage of Love; there Nature has placed the Seat of Pleasure and Lust, as it has on the other hand in the *Glans* of Man; there it has placed those excessive ticklings, and there is Leachery and Lasciviousness establish'd; for, in the Action of Love, the *Clitoris* fills with Spirits, and afterwards stiffens as a Man's *Virge*, which Part it also resembles; one may see its Pipples, its Nerves and Muscles; neither is there a *Glans* or *Præpuce* wanting, and if it was hollow thro', one would say 'twas altogether like a Man's Member.

THIS Part lascivious Women often abuse. The Lesbian Sappho would never have acquired such indifferent Reputation, if this Part of hers had been less. I have seen a Girl of eight Years, that had already the *Clitoris* as long as one's little Finger; and if this Part grows with Age, as 'tis probable it may; I am persuaded

it is now as long as that of the Woman. *Plat-*  
*rus* says, he did see, one who had one as big  
and as long as the Neck of a Goose. *W*

**T**H O' this Part swells to the degree spoken  
of during Life in some Women, when Love  
sends Spirits thither, yet the Trouble one is at  
to meet with it in dead ones; would be in-  
credible, were not Experience on my Side;  
so that it may be allow'd for Truth, that  
the Parts are not in the same Condition during  
Life, and after Death. Sometimes it happens,  
tho' very seldom, that Nature being willing to  
preserve the Womb of some tender Woman,  
produces a Membrane below the Urinary Pas-  
sage, that Air or other extraneous Matter  
may not disorder the interior Parts; and this  
Membrane is properly call'd *Hymen*, or the  
true Maiden-head. It is full of Veins, and com-  
monly bored thro' the Middle, to give Way  
to the Terms to the Entrance of the Seed;  
*Anatomists* have sometimes taken the *Car-*  
*cles* join'd together by small Membranes for  
the *Hymen*.

**A**M O N G all the Parts of a Woman that  
serve for Generation, the Womb ought to be  
first nam'd, and tho' it is one of the weakest  
Parts, yet the Treasures of Nature are deposited  
in it; *It is the Land where Diogenes us'd to plant*  
*Men*, and where he immortaliz'd himself  
without being asham'd, in the middle of the  
Streets.

**I**t is situated below the Belly between the  
Bladder and the strait Gut, which serves for  
Cushions to the most fierce and unruely Crea-  
ture, while he continues in his Mother's Womb;  
it's pretty large in middle-siz'd Women, that  
are



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are used to be often kiss'd; its Depth is eleven Fingers breadth, or thereabouts, from the Entrance to the bottom, but 'tis very small in Virgins and old Women, and for the most part no bigger than a Horse Bean, or Pigeon's Egg: In short, In these latter, it is nothing but a hard wither'd Skin or Bag.

A BOTTLE gives a pretty just Idea of the Figure of the Womb, with this Difference, that it is something flatter when empty; its Ligaments keep it knit to the lower Belly, that it cannot be shaken without Violence; its Neck ties it below, and the Ligaments fastned to the Groins, and inner Parts of the Thighs, hinder it from launching upwards in those Suffocations, that so often trouble Women by reason of these two Ligaments. Breeding Women are made sensible of cruel Pains in the Loins, and Inside of the Thighs; but as the Womb cannot rise, so neither can it fall, except it be thro' some extraordinary Effort, for 'tis tied above by two firm and large Ligaments that resembles *Bat's Wings*. There the Testicles are placed, and the Vessels that bring the Blood to the Womb by means of those Ligaments, the Womb is hinder'd from falling out of its Place thro' the Heaviness of the Child, or by the violent Efforts of Travel; so that this Part cannot possibly move out of the Place Nature has put it in, as the Ancients would make us believe, tied; it is not only by the abovesaid Parts, but by a great Number of Arteries, Veins, and Nerves that terminate in it, stand also instead of Ligaments, and the Membranes which encompass and constrict it, hinder its going out of its

oval

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Place.

Place. We observe two Vessels that stand somewhat out from the rest, on the two Sides of the Womb which *Diocles* stiled the *Horns*, because they bear some resemblance to Horns in Beasts. The Neck of the Womb is one of the most considerable Parts, 'tis the Gate of Modesty, and according to common Experience, the Sheath of a Man's Member; it is naturally winding to keep off what may be hurtful to the Womb from abroad, and also to give greater Pleasure to a Man when he caresses his Wife.

WHENEVER this Part begins to feel the Pleasure of Love, 'tis put in such an Agitation, that being of a nervous Substance and full of Folds, it widens and streightens as Occasion requires. The Womb, according to *Plato*, is an Animal that is extraordinarily moved, when it passionately loves or hates any thing; its Instinct is surprizing, when it approaches a Man's Member in order to draw from it; where-with to moisten and procure it self Pleasure.

It's principle Action is Conception, when the Seed of Man is thrown in its Folds, it receives it as a good Mother (*Matria*). According to her Name in *Latin*, it sits upon the Seed with a moderate and gentle Hand; in Order to produce, in due time, of this animated Seed, one of the finest Creatures Nature ever attempted, which we shall more particularly examine in the third Book. The Womb has also other Uses, particularly the voiding of superfluous Blood, and discharging such Impurities as may prove offensive to Women. It is not to be imagin'd, tho' some will have



have it so, that this Blood may come to acquire a poisonous Quality; to the contrary, 'tis commonly pure and fine, and only thro' Superfluouſness and Plenty, causes those monthly flowings from the Arteries of the Womb.



## Of the PROPORTION of PARTS according to the Laws of Nature, and their Defects.

**A**LTHO' we are loath to Expose the Mysteries of Love to the Eyes of the World, yet 'tis commonly known what passes in Wedlock, and People would still be better satisfy'd to have more perfect Knowledge thereof, if on one hand Sin has rack'd Shame to this Knowledge, to make use of St. Austin's thought, on the other hand, Nature hath plac'd nothing there but what is delightful and pretty.

NATURE never made any thing undesign'dly, it having establish'd Laws for all the Parts we are compos'd of. Those call'd the *Amorous Parts*, have commonly their Dimension both in Men and Women. The Man's Member according to the same Laws ought not generally speaking to be above Six or Seven Inches in Length, and three or four in Circumference, which is the just Measure, Nature has kept in forming that Part in most Men: if the Virge is longer and bigger 'tis too unweildy, for which Reason the Inhabi-

Inhabitants of the Southern Countries are not so proper for Generation as we.

THE Passages of a Woman's Privy Parts is commonly six or seven Inches deep; the interior Circumference has no determin'd Measure; for by an admirable Structure, this Part proportions so well with a Man's Virge, that it becomes wider and streighter according to the Instruments that touch it.

CASUISTS and Lawyers treat of this sort of Business as well as Physicians, but after a different Manner: The first think themselves obliged to take Notice of these things, for the Good of People's, Souls, by refusing Marriage to such as they judge incapable, and separating for sometime Husband and Wife, that may be indispos'd for Matrimony, through some Infirmities of the Genitals.

LAWYERS find themselves induced to ventilate these Questions for the Interest of Justice, and the Good of the Publick; that they may know the Reason of the Dissolution of Marriages, the better to rectify this Abuse. But because this Subject is but indifferently handled by the one and the other, I'll endeavour to give some light into the Difficulties that depend thereon, that they may for the future judge more exactly of such Differences, as shall fall under their Hands, either as Judges or Arbitrators.

WHEN the Man's Genitals cannot unite with the Woman's, People commonly accuse the Infirmities of one, or the other Sex. But for the better comprehending how those Infirmities happen; we must imagine, that the Intelligence which is ordered to form the Body

of a Boy, in the Mothers Womb, not finding always Matter enough to frame the Genitals, is obliged to render the same Parts defective; and because the Vital Parts are more necessary than those which contribute towards the Propagation of the Species, the Intelligence sometimes employs all the matter destined to form the Privy Parts of the more necessary ones; and for this Reason, the Privy Parts happen to be very small in time, the Matter being managed for other Purposes. This gave occasion to an Observation of *Platenus*, who remarks, that a certain Man had only a *Glans* cover'd with a *Prepuce* instead, of the whole Member. The Defects of the Privy Parts, as well as others, are not always Natural, and the Gentleman, mention'd by *Paul Zachias*, would never have got Children, if he had wanted half his Yard from coming into the World.

MORTIFICATION of the Flesh and Chastity, are powerful Causes of the Diminution in those Parts; the Example of *St. Martin* convinces us of this Truth, he macerated his Body by unheard Austerities to that degree, and stood up so zealously against the Libertines of his Age, that after his Death, if we believe *Sulpicius*, his Yard was so diminished, that it would hardly have been found if its Situation had not been known.

Too long or too big Members are neither proper for Copulation, nor Generation, so that for Conveniency a Man's Part ought to be middle sized, and the Woman's Proportionable, in order to a stricter Union, and to receive more agreeable Touches in all its Enjoyments,



joyments, admitting it true what *Physiognomists* says, viz. that Men with big Noses have also stout Members; as also that they are more robust and courageous than others; we have no Reason to wonder at *Heliogabalus's* all whom Nature had favour'd with swinging Parts, as *Junipridius* reports) making Choice of big Nosed Soldiers, that he might be able to undertake great Expeditions with small Numbers, and oppose his Enemy with great Vigour; but at the same time he did not take notice, that well-hung Men are the greatest Blockheads and the most stupid of Mankind.

LITTLE Men have often a bigger Member than others, nay, some Men formerly had Virges of two foot long, if we may credit *Marcial*; I cannot tell but this Poet may imitate *Clodius*, who debauch'd *Pompeia*, *Cesar's* Wife, in the Temple of the Goddess *Bona*, for he according to History, had one as long as two of the longest put together.

BIGNESS and Smallness are not the only Faults, the Yard is also defective when of a little figure, or when all the little Parts it is composed of are not in their right Places; for Marriage being instituted amongst Christians in order to have Children, there is no doubt, but if the Man's Genitals be so ill figured as not to be able to consummate the Marriage; and withal, of this Infirmary be incurable; but that such a Marriage ought to be declared invalid: In fine, there are so many other Infirmitates that deprive the Man's Member of it's ordinary Function, that would require a particular Discourse to describe them all; to be brief, one cannot agreeably enjoy a Woman if



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If one hath been rough handled by a virulent *Gonorrhoea*, or a *Nodus Virulentus*, if the Privy Parts are Excessive big, if the Yard be bridled by the Filament of the *Glans*; or lastly, if we are afflicted with any Distempers that hinder carefing, all which have often caused Dissolution of Marriages.

As for the Women, they are not altogether so hot as Men, they are subject to more Infirmities; Barrenness, which is the most considerable, proceeds sooner from the Wife than the Husband; for if the least Part should be wanting of that infinite Number that is constitutive of the Genitals, Generation cannot be accomplish'd, and a Woman that has such an Imperfection can never hope to obtain the glorious and sweet Title of a Mother.

I HAVE no thoughts to speak of all the Parts that concur within the Formation of Children, on the Woman's side. I have said enough in the Preceeding Chapter, my Design at present, is only to discover such Infirmities of the Privy Parts as may hinder Copulation, and that may be cured.

I DO not at all wonder, that the *Phenicians*, as *St. Athanasius* reports, obliged their Daughters by severe Laws to undergo Defloration by their Slaves, before they were married; nor that the *Armenians*, according to *Strabo*, Sacrificed their Daughters in the Temple of the Goddess *Anaitis*, to be deflowered, in order to find more advantageous Matches suitable to their Rank and Condition; for 'tis not to be express'd what pain and faintness a Man suffers in the first Adventure, at least if the Maid be fright, the Consequences of such Embraces

is either Grief and Hatred than Love and Complaisance; nay, 'tis often one of the Chief Motives of Dissolution of Marriages: 'Tis by far more agreeable to kiss a Woman that is accustom'd to the Pleasures of Love, than to caress one that never knew a Man before; for as a *Locksmith*, when he first brings a new Lock to us, is desired to move the Springs, that we may avoid the Trouble we should meet with in the first Turnings of it; so likewise, the People mentioned but now were in the right to enact such Laws.

*JOAN d'Arc*, commonly *la Pucelle d'Orleans*, was one of these streight Maids; had she prostituted her Honour, as the Enemies of her Virtue and Bravery publish this very day, *William de Canda* and *William de Judars*, Doctors of Physick, who visited her in the Prison of *Rouan*, by order of the *Engliss* Cardinal, and the Earl of *Warwick*, would never have declar'd her to be so streight, as to be hardly able to admit of a Man's Company.

It is no great Fault in a young Woman to have a streight *Vagina*, or Inlet, unless it is to that pass as to hinder Generation too, the large ones are more universal, but the wide ones ought not always to bear the Blame; for in some it may be naturally as wide, as in those that have had Children, though this last Faultiness doth not hinder Copulation, yet few wide Women conceive, because they cannot keep the Liquor long enough, which the Man with Pleasure communicates to them.

THE Pass is naturally a little Winding, and doth not redress its self till it come to the Point of an amorous Conjunction; 'Tis

but

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but Justice that Nature should stiffen it, seeing it stiffens the Genitals of Man, to favour the joining one another, and facilitating of Generation; yet when this Passage is dry'd and hardned, 'tis not in Love's Power to mend it, and the Spirits grow blunt, and loose their Vigour, when working upon Hardness; so that nothing but those sweet and benign Humours that Nature loves monthly to this Place, can soften and redress these hardned Parts.

We should not meet with so many Disorders, as are observable amongst Married People in *France*, if *Plato's* Rules for a well ordered Republick were follow'd; they Marry blind-fold, without considering before hand if they are capable of Generation, did they examine one another stark naked before they married, according to the Laws of this Philosopher, or else appoint Persons for that purpose, I am sure a great many People would be easier than they are, and *Hammerherge* would never have been divorc'd from *Theodorick* had these Laws been in force.

No body can guess by viewing the Outside of a pretty and well shap'd Woman, whether she has any Infirmities that may hinder Copulation; but when the Husband goes about to execute the Orders he receiv'd in being married, he meets with Obstacles; the *Hymen* or *Carcuncles*, joining closely together, and filling up the middle space of the Woman's Privy Parts, frustrate his Efforts; let him push till he is all in a Flame, these Obstacles will not give way to force, even if he were as Vigorous as all the Scholars of the Physician *Aquapendous*.



Women that are clos'd up and live after 15 or 18 years, are not all entirely so, they have a little Hole, or several together for the Passage of the Terms, and sometimes to give an Entrance to a Man's Seed, although such Women are not fit for Copulation, yet they may sometimes conceive, and after this manner engendered *Cornelia*, the Mother of *Gracchus*, who was obliged to undergo Incision before she could be brought to Bed.

THERE are so many Infirmities incident to a Woman's Privy Parts, that hinder the Consummation of Marriage, and consequently Generation, that it should require a Book on purpose to speak of them severally. It shall suffice here to add to what I have said above, that sometimes there are Excrescences of Flesh in the lower Parts of the Womb, by which Copulation is frustrated; also that the *Clitoris* in some, swells, a Bigness, so such as to prevent the Entrance of the Yard; and lastly, that the *Labia* are sometimes so long and boggling, that there is a necessity of cutting them in Maids before they Marry.

At what Age a Young Man and a Young Woman ought to Marry.

WE have no Reason to wonder at our Mortality, seeing we are compos'd of so many different Particles, opposite to one another, the Elements being always



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jarring in our Bodies, without our being sensible of it; and the natural Heat dissipating the radical Moisture that sustains us, are the two causes of our End, to which we hasten with so much Precipitation: Our Heat acting always on our Moisture consumes and destroys it by degrees; for as the Flame of a Lamp finishes by the Dissipation of the Oil that fomented it, so our Heat is extinguished for want of Moisture to keep it up. Air, Food, and Drink, are not capable to repair it for ever, but only for a Time; and the Parts that maintain our Fire becoming old, grow weary of acting always after the same Manner, and to receive at the same time, what makes them subsist and perish.

NATURE foreseeing the World would be at an End; were it provided against it, has given to both Sexes from the Beginning of Ages an admirable Structure of Parts to propagate Mankind, and implanted secret Firms for the Perpetuation thereof; the sweet Society of Life was instituted in the Infancy of the World, not only to be a Conjunction of Bodies, but an agreeable Mixture of Souls. Matrimony, that is almost as old as the World itself, is that Source of Mortality, and the most important Condition of a Man's Life; because Cities and Republicks would run to Ruin, and be entirely forsaken without it.

EVERY Age is not capable of tasting the Sweets of Matrimony; the first and last Years have their Obstacles: Children being too feeble and old Men too languishing. The middle Part of our Life is the most proper Age for

*Venus*, who, like *Mars*, requires only young People full of Fire, healthy and courageous.

PHYSICIANS are of different Oppinions about the Division of our Life; some divide it into four Ages, others five, and others in a great many more. But to consider the matter strictly, Years do not make up the the Ages, 'tis the Vigour and Temper that distinguish them; a Girl of 12 or 14 Years may have a Child, being robust and vigorous, whereas another cannot bring one forth at 18 or 20, because of the Weakness of her Parts, and Dryness of her Temperament; nevertheless, we ought to determine on this Head to the end that Lawyers, who stand in need of the Division of Ages, may judge aright in matters appertaining to them.

THE Opinion most follow'd is, that which divides our Life into five Periods; the first is *Infancy*, which lasts from our Birth to the Age of 15, after which we grow no more; from 25 to 35 or 40 is the Flower of a Man's Age, and that is what we call Youth; Age of Consistency follows upon Youth, and last to 45 or 50, in which time People find themselves of the same Strength and Temperament; the fourth Age is the first old Age, which lasts to 60, and at last the decrepid Age accompanies Men to the Grave.

INFANCY and *Puerility* are ignorant as to Production of Men; and tho' some Historians may render this Assertion doubtful, by a Story they make of a Child of seven Years old that got a Woman with Child, yet because there is no Example in Antiquity, and besides that, Generation is altogether incompatible

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tible with the Weakness of his Age, one must allow me to stick to my Opinion, and to exclude Children from the Number of those that are capable to engender.

I WILL not say so much of those that have attain'd unto Years of Discretion; for when the Voice changes, and grows bigger and harsher, by the Encrease of the natural Heat in the *Thorax*; when they begin to smell rank, by Reason of disagreeable Vapours that rise from the Seed, when Hair grows on the Privy Parts, and frequent Titulations are felt, then I say a Man may be fired with the Heat of Love, and his Privy Parts dispose themselves for the Caresses of Women.

PHYSICIANS, who narrowly watch Nature, cannot determine exactly the Age Men ought to be of, to copulate and engender, there being so much Variety in the Constitution and Vigour of Men, and the Parts that serve for Generation, that 'tis impossible to decide justly concerning that Affair. One may say general, that we begin to engender, at 12 or 14, but we cannot exactly mark out the Year in particular Persons.

WE read in our Observations of Physick, that some Sparks have been Fathers of Children at 10 Years of Age, and some deserve the Name of Mothers at 9; *Soubert* Physician at *Mompelien*, of the most learned of his Time, saw *Joan de Peirte* in *Gascony*, who had a Child at the latter End of her 9th Year; this is not the only History I could relate, several of the like Nature that have happened in *France* and hot Climates, if that which is left us in Writing by *St. Jerome* did not suffice to confirm



confirm what I have said; he assures us, that a Child of 10 Years got a Nurse with Child, with whom he was used to live for some time.

YET I own these sort of Prodiges is very scarce in the World, and that several Ages may not parallel such a Passage. But the most assured Sign of being in a Condition of engendering is, according to the Sentiments of Physicians, when a Boy can ejaculate Seed, and the Jerins appear in a Girl, then 'tis evident that Nature has furnished one and the other Sex wherewithal to perpetuate themselves, those Flowings of Humours appear very seldom at 9 or 10 Years; nay, one shall hardly see Girls of 12, and Boys of 14, capable of obeying Love, and to produce such matter as forms Men. A Woman would be very slow, if she was not capable of perpetuating herself, by the Production of a Child, at the Age of 16, and a young Man of 18 would be esteem'd very cold, if lying with such a Woman he should find it impossible to partake of the Pleasures of Love. In fine, one may conclude from what I have said, that the most forward Age to get Children is that of Sixteen or Eighteen, some Physicians have maintained, that Women were hotter than Men; because they are sooner ripe for Business, for if generally speaking, say they, they have more Blood, they have also more Heat, because the natural Heat resides after a more eminent manner, where there is most of that Humour.

THEY add, that we observe Women to be more ingenious and active than Men, because having more Blood they have also more Spirits,

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Spirits, which are the Cause of their Activity, they have also sooner Hair on their Privities, and some have been seen to have had their Privities veiled before they have enter'd the Age of Discretion.

THUS Women grow up, and are sooner old, because the Heat acting upon their Bodies with more strength than fitted for Action, and dissipate sooner their Moistness.

BESIDES, they are much more amorous than Men, and, as Sparrows, do not live long, because they are too hot and too susceptible of Love, so Women last less Time, because they have a devouring Heat that consumes them by Degrees.

THERE are *Messalina's* found to this very day, who, by Reason of their excessive Heat, would be in a condition to dispute with several of the most Vigorous Men in effect, they suffer Cold with more Constancy, and if their natural Heat, of which they have a large share, did not resist the Coldness of the Winter, we should hear more Women than Men complain of the Rigour of the Season.

IF I might be allow'd some Digression from the subject I treat of, I think, I might without any manner of difficulty prove the contrary of what is said of the Constitutions of Women. I could show, that the great quantity of Blood proceeds rather from the Mediocrity than any Excess of Heat; that Women are rather fickle and light than ingenious; that if they Engender and grow old sooner, it shows the weakness of that Heat: That Excess of Love cannot be particularly ascribed to the force of this same Heat, but to the In-

E

constancy

constancy of their Imagination, or rather to the Providence of Nature, that has made them to serve us for Play-toys after our more serious Occupations. After all, if they are not susceptible of Cold, we must not look for the Cause thereof, but in the ordinary plight of Body, which is always opposite to the Generation of the most active Qualities.

MAN, to the contrary, acts with more firmness, feeds more happily, defends himself with more Courage and Presence of Mind, reasons with more Strength, and contributes towards the getting of Children with more Austerity. He acts particularly in Generation, where he communicates himself, and by other Actions of Body and Mind gives Proofs of his Strength and Heat; whereas the Woman only suffers the Impressions a Man makes upon her, and often is not ready so soon as he to furnish wherewithal to form a Man. In short, she is only to Conceive, to give Suck, and to breed up Children.

MOREOVER, a Male is sooner accomplish'd in his Mother's Womb than a Female, stirs with more Strength, and comes into the World somewhat sooner, which ought to be ascrib'd to the force of his Heat and Temperament; for where-ever Heat is abounding, it perfects and forwards things with greater speed, and by this very reason, we seldom or never see Twins of different Sexes, there being too much Inequality of Heat and Temperament when they are embarras'd in the same Strings.

BUT to come back to the Subject we have left for this Digression, which may not be useless:



useless: I will say at present, & to continue to  
 speak of the Ages of Men, that Lawyers, who  
 for the most part follow the Opinions of Phy-  
 sicians in those matters, have find a time for  
*Matrimony*, in the middle Part of the Age of  
 Discretion. And because those are extremely  
 scarce, that begin to Engender at 9 or 10 Years,  
 as well as those that cannot Engender at 16 or  
 18, they have determin'd the Age of 14 for  
 Men, and that of 12 for Women; these Years  
 centring in the middle Part of the *Pædagogia*,  
 so that those that are under the Years before  
 mention'd are counted Pupils; and the Law  
 allows them not to be accus'd of *Adultery*,  
 or to marry. If one breaks that Law by a  
 premature Wedding, the Judges declare such  
 a Marriage null and invalid, and put those  
 that had contracted it in *stau quo sanctorum* be-  
 cause they say 'tis an Essential Requisite to  
*Matrimony*, to be in a Condition to get Child-  
 ren; and that those that are under those Ages,  
 are not presum'd to be capable thereof. Which  
*Pontificians*, who only consider the Du-  
 ration of a flourishing State, are not of the same  
 Opinion as Lawyers, in relation to the time,  
 that young People ought to marry. They know  
 that 'tis not only the Goodness of the Climate,  
 Fruitfulness of the Ground, nor Riches of the  
 Inhabitants, that render a Monarch formidable,  
 but the Health and Vigour of the People that  
 appertain unto him. The Age of 12 or 14  
 is too feeble to make a Present to the State of  
 any Witty or Robust Man. And these Pol-  
 iticians teach Physicians, that there is a more  
 advanc'd Age requir'd for the Generation of  
 Men, than the *Pædagogia* requires for the  
 Education of them.

Men, that must be capable to govern a Kingdom, or to manage a Republick. And so much of this Effect, a Woman's Belly is too freight with that Age for Engender well-made Children; internal Parts not being large enough to go her time out; and a Woman so young cannot suffice both for her own Growth, and the Nourishment of her Child. Child-bearings are often dangerous, and she may apprehend the Loss of her Life in giving it to another. On the other Hand, a young Man is too feeble both in Body and mind at 14. The Seed is not concocted, and digested enough for the Production of a strong Child; and granting he is able to Engender at such an Age, the Children will prove very small and tender. *Plurimo* and *Aristoteles*, those two great Geniuses amongst the Ancients, did not allow to marry before Thirty; and at present, a Body ought not to marry before, that time, without the Consent of Father and Mother, which oblig'd *Gratianus* to make a Law, and to limit the Perfections of a Man to that Age. For when growing is over, and the natural Heat busying it self no farther to dilate the Parts of a Man's Body, is only employ'd in its Preservation, and fomenting the ramorous Parts, for the more effectual Production of matter, fit for the perpetuation of that Species. The best is to follow the common Opinion, viz. To count a Man perfect at 25, and a Woman at 20, they being then both better qualify'd to marry than in a more advanced Age; for such a Man wants nothing at that Age to content a Woman. His Privities have the Dimensions that are requisite for the well

well performing amorous Embraces, his Seed is Fertile, the Spirits that ought to serve for Generation are Generated in greater Plenty, and his Virge is always ready to furnish where-withal to get a Child, even against the will of the Owner. In fine, a Man of a hot and a moist Temperament, that has hot Blood, is Billious and Melancholy, is middle Siz'd, has a big Head, sparkling Eyes, big Nose, wide Mouth, ruddy Cheeks, and round Chin, ought to marry so much the sooner. One may say the same is Proportion of a Woman of 20, which, in imitation of that *Fabiola*, St. Jerome speaks of, cannot live except she enjoys the Pleasures of Love, and follows the Advice the Church gives her in Marrying.

For really the Age of 12 or 15 is too tender, to suffer the Yoke of Matrimony. The Persons must be hearty and robust, if they propose any Satisfaction in that State.



*What Hour of the Day or Night  
one ought to kiss one's WIFE.*

**A** GOOD Digestion of the Stomach does not a little contribute to our Health when well perform'd. Our Chyle is good, our Blood pure, our Spirits moving and penetrating, our Seed thick and fertile, our solid Parts robust. In one word, we enjoy perfect Health. But if any thing hinders the Action of our Stomach, we are full of Crudities, our  
Blood



Blood is nothing but Phlegm, our Parts a dead Water, and our Seed a Snivel. We feel nothing but Indigestions, Infirmities and Weakness, which hinder us from prosecuting any Action with Vigour.

THERE is nothing ruins our Stomach, and weakens Digestion more than Love: It exhausting us to that degree, by dissipating our Natural Heat, and wasting our Spirits, that we feel great Inconveniencies in the principal Parts.

THE Stomach therefore being the Part that contributes most to our Health, when it performs its Function rightly, is first attack'd in the Excess of Love. But the Brain and Nerves are not the least sharers in the Consequences, their Sufferings have sometime arriv'd to that Point in some Persons, that they have lost their Senses.

ALL the Spermatick Parts being naturally cold, are weakned by the Excess of Love. The Stomach, which is one of the most considerable, is none of the last that feels it: And one may say, that 'tis the Source of all the Inconveniencies that ensue upon the abuse of Pleasures. Allowing therefore *Venus* to be one of the Foreign Causes, most contrary to our Health, when we give our selves up to it, with Excess or out of Season, and on the other hand, as Experience testifies, keeps us in Health, when we use it discreetly: Let us examine what Hour of the Day is the most proper to avoid all its Inconveniencies.

It is neither the Divertisements of the Day or Night, nor the Pleasure of the Morning or Evening that discompose us, whether it is before

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before or after Sleep, we fling our selves in the Arms of a Woman, that does not destroy our Health, nor cause any Weakness in the Stomach and Nerves, nor Heaviness in the Head. All Disorders that arise from embracing of Women, spring chiefly from the Excess of our Passion, and the ill Husbanding of an Opportunity when we are desirous of Carelling. Were our Passion moderate, our amorous Transports better squared; and if with that we kiss'd, when neither too full nor too empty; I am sure that *Venus* far from doing any hurt, would keep a young Man in Health; for that which is according to the Laws of Nature, cannot be cause of any Evil, except Abuses happen.

SOME Physicians are of Opinion, that the amorous Pleasures we take in the Day-time, are more destructive than those enjoy'd in the Night; and the Carelles of Women wasting us excessively, we ought to repose, and by Sleep and Tranquility repair the lost Spirits: Whereas after our ordinary Occupations of the Day, we undergo a greater fatigue with Women, and tire our selves more by entring upon another wearisome Business.

OTHERS explain themselves better on this Subject, and believe, that Break of Day is the most proper Season for Carelling: They say we are then upon more equal Terms, our Strength not being dissipated by the Actions of the Day; our Stomach not being burthen'd with Aliments; and besides our Spirits are multiply'd, and natural Heat is fortify'd by Sleep. No troublesome Crudities are felt, Concoction is perfected, and the Nerves being

being full of Spirits, are not so soon relaxed. 'Tis what *Hippocrates* intends in his rules for preserving Health, when he advises us to work before we Eat and Drink, and to Sleep before we Kiss.

INDEED *Aurora* or the Morning which answers the Spring Season, appears to be more proper for Generation; for after a Man has agreeably diverted himself with his Wife, and taken a little Nap after his Lawful Pleasures, he soon repairs what losses he has had, and quickly cures the weariness he has brought upon himself by Love: Then he rises and goeth about his ordinary Concerns, his Wife continuing some while a-bed, to preserve the precious Charge he has entrusted her withal. 'Tis the common Practice of Tradesmen that are in Health, who for the most part have well-shap'd and robust Children. For being tir'd with the fatigue of the preceeding Day, they wait for the Morning to embrace their Wives, and avoid, without doubt, in so doing, the Inconveniencies other Men are subject to, who running headlong without any manner of Reflection, abandon themselves to the violence of their Passion.

ALL Physicians agree, that one ought not to kiss fasting, because one ought not to work when hungry. Work wastes and dries our Spirits, and the Work of Love enervates entirely. To the contrary, we ought to embrace (as some will have it) when our Belly is moderately fill'd; for at such a juncture we feel a strange Desire to be meddling by the Heat and Spirits that the Aliments communicate unto us: After which, we may recruit



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cruit our Forces by Sleep, Repose being the only Remedy for that kind of Weariness.

BUT to speak freely, all these Opinions are liable to Objections. The Day has nothing that is hurtful, and the Night nothing that is favourable to Love. To the contrary, one may say, that the Evening hath some Attractives which the Night has not. Our Passion awakes, and is rouzed afresh at the Sight of a pretty Person, and the Light of a Taper does not set off Beauty to so much Advantage, as that of the Sun.

OTHERWISE, if we had any thing good in the Stomach, and all Concoctions were not accomplished, the Morning would be the fittest time for embracing. But there being nothing but Phlegm and Crudities in our Stomach at that time, the Remains of our last Meal cannot be stirred by the Feasts of Love but to our disadvantage. By reason of these Crudities, Physicians advise to Eat a little in the Morning, in order to preserve Health, by reason what we have taken being digested, the Stomach will be discharged of the Ordures that are gathered in it during Sleep, and rendered more fit for the Reception of what we shall eat at Dinner.

WHEREFORE if we kiss upon an empty Stomach, we languish immediately, and are very sensible of the Pains and Weakness that such an Evacuation causes. We loose Heat and Spirit by such Caresses, and have no Store within for any speedy Recruits. Nay, far from recruiting, we increase our Losses by the Crudities we have, and constrain them by

our passionate Movements to mix with our Blood, and corrupt the whole Mass.

To resolve the Question therefore, after having proposed what can be said to this matter: I must be allowed to observe neither Day nor Night, Hours nor Moments, but only the Disposition we are in, when Egged on by *Venus*. When perchance we are dull, drowzy by an obscure Pain of the Head, heavy about the Loins, pensive and melancholy without a cause, and withal this have not contrary to our Custom Carested a long while, we ought neither to observe time nor measures. It signifies nothing to embrace a Woman fasting or full, Morning or Evening. All hours are proper, when the business is to ease our selves of something that is troublesome. There is a Refreshment in change of Business, and the Work of Love is sweeter after our ordinary Occupations of the Day: We find our selves more light and more gay, Digestion is better performed, our Blood circulates more freely: In one word, our Body is not so cumbersome as before.

BUT we must not deceive our selves on these occasions, which happen more rarely than we are aware of; because Nature often ease us of these superfluous Humours during our Sleep, after which there is nothing left to trouble us the next Morning. If we erroneously fancy to be discomposed by too much Seed, when we are out of order upon some other account, we will find the unhappy Effects of it, and scarce be able to atone for the Fault committed.

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'TIS better to stay till the first Digestion is over, and the second also accomplish'd, till the Stomach hath discharged what it has digested, and the Heart, Liver, and other Sanguine Bowels have changed the Chyle they have lately received into Blood. Then our Body is full of Heat and Spirits; our Stomach has been but now satisfied; our Brains and Nerves are quickened by new Spirits, of which they send a sufficient share to our Privy Parts; insomuch that whatsoever Efforts we make to exhaust our selves, we are supplied from within where-withal to repair Losses.

AFTER these great Maxims grounded on Experience, I dare say, that in 24 Hours there are two considerable Periods for amorous Sports. One is 4 or 5 Hours after Supper. Our Body is then neither too full nor too empty, the Concoction of the Stomach being in some measure accomplished, and the Entrails comforted by the Arrival of new Humours, the Heat is recreated, the Spirits multiplied; and tho' we should dissipate at that time a great many of them, we may have enough left to secure us from many Inconveniences by the Loss. Our Embraces are effectual, and far from feeling of Pain and *Vertigo's* thereby, we are exhilarated and comforted: Insomuch that I may be permitted to say with *Hermogenes*, that the Pleasures of Love are sweet at Nights, and wholesome at Days.

WHAT I find most Advantagious in one of these two Opportunities is, that we fortify our selves two several ways. When we Caresse a Woman after Dinner, we recruit in



some measure our Forces at Supper, and encrease them with Sleep the ensuing Night: Whereas, if we kiss after Supper, we have nothing but the Night's Rest to reimburse us of what we are out of Pocket.

BIRDS that follow the Motions of Nature, not to speak here of other Creatures, copulate most commonly in the Evening. We may hear on all sides the Male call its Female in the Month of *May*, and the Female answer the Male. The Heat of the Day having disposed them to Caresses, and the Food they have taken in the Day time heated their Blood, so that the Humour which is Generated in their secret Parts the Night before, excites them to discharge it.

THE greater the Pleasures are, the more Pain they cause, if we do not take necessary Precautions to secure our selves from their Allurements.

UNDER this Appearance and Shew of Voluptuousness, lurk frequently Causes of Sorrow and Grief, and we swallow the Poison willingly, without being sensible of what we are about.

WHEN we feel the Darts of Love, and our Heart heated after a Debauch, as most commonly happens to those that are very Lascivious, we ought at such time to bend all our Endeavours to shun its Incitements, if we are in a Condition to know them. We know that Wine renders us stout and loving, but it stifles also our natural Heat by degrees, when taken to Excess. Indeed we appear more brisk and gay after having taken a Glass, and are fit to undertake more than at another time.

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time. A Tree, whereof the Root is heated by Lime, bears Fruit sooner and of better Colour than another, but lives not very long. So Love and Wine acting equal on the Parts, no doubt weaken us in a double Capacity.

WE ought to shun all Opportunities that may incite us to love after a Debauch, if we will avoid the evil Consequences, whereof we are for the most part ignorant.

WHAT Wastings we otherways undergo, joined to the Pleasures taken with a Woman, can but discompose us in a great measure; and I would never advise a Man to embrace his Wife after Bleeding, a Looseness, or some other considerable Distemper, unless he has a Mind to abridge his Days: For *Venus* cannot be agreeable after other Evacuations, let a Man be never so robust, he cannot avoid those grievous Accidents that are procured by irregular Pleasures.

I HAVE known Men, who not being entirely recovered from some acute Distemper, have died presently after Caressing their Wives, notwithstanding there were no Symptoms that might indicate their Death; and at this very time I know some others that will hardly escape.

HOWEVER, if we must commit an Error, 'tis better to do it upon a full than empty Stomach. The Accidence that ensue thereupon are not so dismal, and we have more Remedies for the Succour of Plenitude than for that of Evacuations.

EXPERIENCE has not yet taught us, whether Women ought to observe times in being Caressed. The Humours they avoid  
when

when embraced, are not so spiritous as ours, and their Weakness proceeds not so much from the loss of matter, as from the excessive tickling, and the tiresome Motions of Love. But ours are caused by Diffipation of Spirits, and natural Heat, insomuch that we may say, that Women are in a capacity to do the Trick at all times, but Men ought to take Precautions, as Experience convinces us.



*How many times one may amorously  
caress one's WIFE in a Night.*

VANITY is a Passion natural to Man; he is drawn in when he has the least Thoughts of it; and we may say without enlarging upon the matter, that 'tis one of the greatest Evils, Mortals are subject unto. Really Man is but the Dream of a Shadow, according to a Greek Poet; to consider him nearly, he is nothing but Weakness and Misery, and shews himself most Ridiculous and feeble by his Vanity, and that without doubt made *Democritus* mock Mankind. But Vanity is more particularly exerted in the Matters of Love, to make our selves admired, we boast of Exploits we never atchieved. The Emperor *Proculus* imposes finely upon the World, in a Letter to his Friend *Metianus*, endeavouring to persuade us that he kissed a hundred Virgins, made Prisoners of War, in less than a Fortnight. And the Poet who is the



the Subject of gallant Conversation, brags of having performed Nine times in a Night.

I O W N we are valiant when we speak of the Feats of Love, but are for the most Part errant Cowards, when we should execute its Orders. 'Tis not enough to be wanton with a Woman, there must be something real to show one's Manhood, and be able to produce one of our Species.

I K N O W some are of so Lascivious a Constitution, as to be in a Capacity to kiss several Women for a great many Nights successively, and even be in a Condition to satisfy them; but at the long run, they weaken and enervate themselves to that Degree, that their Seed becomes barren, and their Privy Parts refuse to obey them. *Nero* was not the only Man that wanted Strength and Courage in the Arms of the handsome *Poppæa*, according to *Petronius*. We have a Number of other Examples; and if 'tis allowable to name Persons that have been exhausted and disabled in the Arms of those they have loved, I could fill more than one Page of this Book.

W E ought to look upon as fabulous, what *Crucius* reports of a Servant, that got ten Servant Maids with Child in one Night; as also what *Clemens Alexandrinus* tells us of *Hercules*; who having for the space of 12 or 14 Hours laid with 50 *Athenian* Virgins, got the same Number of Boys upon their Bodies, afterwards called *Thespiades*.

W E know, as we have observed somewhere else, that the Seed of Man is kept in Cellules, and little Store-houses, at the Root of the Yard, and that those Magazines resembling small Bladders

Bladders that communicated the Matter, are ranked as the little Spaces in a Pomgranate, when the Seeds are taken out. There is about 3 or 4 on each side, or rather 1 only that has several small Cavities. These Bladders, as well as the Glandules, are full of Seed in a healthy young Man of a loving Temper, and all may contain so much Seed as is required for 3 or 4 Ejaculations; yet still some remain in the Vessels that come from the Testicles for one more. I am not so exact as those who say, that there are 3 sorts of Seed which have each their particular Virtue. Experience has convinced me, that there is but one sort, which we see sally out from the Virge; and tho' tis found more liquid and thicker in sundry Places; yet mixing when sallying out, they appear but one Matter, and of the same Consistency.

As soon as the Fancy is touched, and the small Fibres of the Brain shaken by the Thoughts of Love, there is an internal Sweat in our Privy Parts, and the Spirits which rush thither with Precipitation, force out a limpid Liquor of the *Prostata*, which prepares the Conduit for the Passage of the Seed. But when one is join'd amorously to a Woman, then the 3 small Bladders, most ready for Evacuation, empty in an instant, and by so doing gives Proofs of perfect Manhood.

MEAN while Nature endeavours to repair the Loss in a Moment, capacitating the Party in a little while to reap fresh Pleasures, and to Evacuate a second time forth Humour as is most disposed to come forth. Nature having no other Aim then Generation in this Action,

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Action, gathers speedily such Matter as it stands in need of, disposing the Matter to be voided at Pleasure, and the Fancy being perpetually moved by the Beauty and Charms of the Person encompassed with one's Arms, our Passion wakes, and the Privy Parts are still in a Condition to obey. Thus happens a third Encounter with the Woman, and what is most pure and precious shared with her.

If we delign to go farther, when the Heart is inflamed, tho' the Privy Parts begin to lose their Strength by the Dissipation of the Natural Heat and Spirits, Nature makes another Effort to muster up what Matter is remaining in the *Vesicula Seminales*, or seminal Bladders, and Neighbouring Parts squeezing them on all sides, and preparing the Humour gathered with so much speed for a nimble Ejaculation. Then there is a new Concourse of Spirits, and the Fire which seemed before extinguished, kindles afresh, and is felt in the Privy Parts: whereupon another Evacuation ensues, and the Woman so closely pressed, as to be impregnated by these reiterated Evacuations.

At last, after having reposed some Time, and by Sleep recruited the dissipated Spirits, we continue still near the beloved Person, and Caresses are reciprocal, tho' they seem then to be somewhat more pressing on the Woman's side, she beginning to be inflamed when the Man is wasted; whereas the Man invited her at first.

AFTER all, there is still some Motion felt, and the Secret Parts tho' Flaggy but now, begin to Stiffen again, Nature gathering what Seed is possibly can from the Neighbouring



Parts drawing it even from the Testicles to dispose the Party to a fourth Adventure.

OWN 'tis not done in a Trice, some time being required for Recruiting such Matter as was but now Evacuated; yet of all the Actions in Nature, none is dispatched with greater Celerity and Briskness of Generation.

WHEREFORE the Fancy is once more heated, and neither Courage nor Matter wanting to make a new Sacrifice unto Love. The Secret Parts have Spirits enough to go thro' Stitch, and at the least Caresses of a Woman we perform still, and make her partake of that Humour which she so passionately desires.

BUT if there must be a sixth Attempt, our Parts are cold and languid, and the Humour that comes forth after five several Repetitions is crude and unconcocted, or else a Vermilion of Blood, as that of a Pullet newly kill'd, flowing sometimes in such Plenty, by reason of the Feebleness of the Parts, that 'tis difficult to recover it; instance, a gallant Spark of my Acquaintance, that lives still, but miserably; who having kissed the *Courtizanas* five times in an Afternoon, voided more than two Ounces of Blood the sixth time thro' the Yard.

WHENCE I am apt to believe, and that with some Justice, that all the Efforts we are able to make near a Woman one Night, cannot amount to above 4 or 5 times, these great Extravagancies in Love we are told on, being so many Fables put upon us, that if we did give Credit to People concerning this Matter, without consulting Reason and Experience,

perience, we should be the same Bubbles and Fools they are.

A KING of *Arragon* pronounced formerly an Authentick Sentence on the Point in Hand. A certain Woman married to a *Catalonian*, was obliged to throw her self at the King's Feet to implore his Succours against the frequent Caresses of her Husband; who, according to her Report, would soon kill her if the Business was not otherwise ordered. The King commanded the Husband to appear to know the Truth of it, the *Catalonian* owned sincerely that he Performed 10 times every Night: Upon which the King forbid him, upon Pain of Death, not to kiss her above six times for fear of injuring the Woman's Health by his extravagant Lust and Passion.

I KNOW the *Spaniards* that live in a hot Country are abundantly more Lecherous than we are in *France*, the excessive Heat of that Climate, juicy Food, Women close kept and veiled, and the bilious and melancholy Constitution of Men naturally loving Idleness, are doubtless good reasons for their usual Lust and Lechery. Whereas in *France* the Heat is moderate, the Aliment less nourishing, Women are free, and converse with us, as the Men are less bilious and melancholy. In fine, we apply our selves to several things, and Idleness is an odious thing amongst us, so that generally speaking, if a *Spaniard* is able to do the Trick six Times a Night, a *French Man* can do it but five.

THE *Rabbins* aiming only at the Preservation of their Nation, taxed a Husband's Benevolence to his Wife at the following rate.

A Country or Husbandman one Night in a Week; a Tradesman or Carrier one Night in a Month; a Sea-faring Man two Nights in the Year, and a Student but one Night in two Years. I am sure, that if Women had had a Hand in these Laws, they would not have gone on after that rate. Witness a Counsellour's Wife, who told me very Ingeniously the other Day, that she would rather be the Country-man's Wife, than be married to all the rest together.

THE Ancients used to put *Mercury* with *Venus*, in the Pourtrait of that Goddess, to teach us that Reason, whereof they thought *Mercury* the God, ought to manage our Sensualities. Truly we relish them with greater Satisfaction, when the use is not so frequent; for we are for the most part disgusted at too great a Plenty of Meat, to such a Point, as to be willing to exchange a great Man's Table for that of the lower sort.

IF Moderation is commendable in any thing, 'tis without Doubt in Love. *Solon*, by the Oracle esteemed one of the wisest, foresaw very well what Misfortunes would happen to Men by the indiscreet use of *Venus*, when ordering his Citizens not to kiss a Woman above three times a Month.

THE frequent Caresses of Women exhaust our Strength and Forces entirely, whereas moderately used, they preserve our Health, and render our Body more free and active than before: I should therefore advise neither to loath *Venus* with Terror, nor to yield to her Charms too slavishly and effeminately,



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and with what formerly *Euripides* did in speaking of *Venus*.

I CANNOT commend the Philosopher *Aeas*, who only kissed his Wife 3 times all the time he was married, altho' she brought him a Son at every time. As for *Xenocrates*, who appeared rather a Stone than a Man, when lying with the *Courtizana Phryne*, we ought to believe it was the effect of that Continence which was owing to the Study of Philosophy, and not any Faultiness in the Motion of his Secret Parts.

CONSTITUTION, Age, Climate, Season, and our way of Living, influence all our Carresses. A Man of 25 of a hot Complexion, full of Blood and Spirits, who lives in the fertile Plains of *Barbary*, and in easy Circumstances, is better able to kiss a Woman five times a Night in the Month of *April*, than another aged 40 of a cold Constitution, who lives on the barren Mountains of *Sweden*, and gets his Bread with Pain and Difficulty, can once or twice a Night in the Month of *January*.

THE Sensualities of Women are not limited as ours; otherwise the Nobles of *Lithuania* would not permit theirs to have Aid and Assistance from abroad as they do. Truly Women do not feel themselves exhausted, even if they suffer the amorous Attacks of a Multitude of Men successively. Witness the impudent *Messalina*, and the infamous *Cleopatra*. The first having taken upon her self the Name of *Lyciaca*, a famous Roman Whore, out did in 24 Hours in a publick Stew a Harlot, that was esteemed the very bravest in Love, by 25 Feats. The other, if we believe

lieve a Letter of *Mark Antony*, one of her Gallants, underwent in one Night's Time, the amorous Efforts of 106 Men, without appearing in the least Fatigu'd.



*Whether the M A N feels more  
Pleasure in Enjoyment than the  
W O M A N.*

**T**H E R E is no Pleasure swifter or greater than that of Love, it exhilarating all the Body in an instant, and filling the Soul with Transport. We need no Instructions, nor means to learn to Love, Nature having implanted in our Hearts something, I do not know what, of loving, which is cultivated by degrees as we grow up, and when it incites us to Caress a Woman, 'tis hardly expreßible how many ways there are to please us; the Approaches of Love being as delicious as the Enjoyment it self. The Pain we suffer in loving, pleases before the Pleasure it self. In short, all the Passions of the Soul are, in a manner, Slaves to this Amorous Passion.

T H E quick and unspeakable Sense we have of the Pleasures of Matrimony, makes us know their Author; and I am of Opinion, that God has been willing to make their Greatness and Excess known, that we might thereby have a Foretaste of those we may hope for,  
for

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for the future. I should never have been bold enough to have advanc'd this Thought, if St. *Austin* had not furnished me therewith in the 14th Book of the *City of God*, Ch. 17. *I do not wonder*, continues he, *that the Pleasures we take with Women are so excessive surpassing all that Men may be made sensible of, they touching to the Quick both inwardly and outwardly, seeing our Body and Soul are so much transported, that as Holy as we may be, we cannot avoid these Pleasures in Matrimony, if we apply our selves to get Children.*

III I CANNOT be perswaded a Man of Sense would take Pleasure in so often repenting, if Nature had not placed excessive Delights in the Action of Love. But the flattering of Love being so engaging, 'tis impossible to be secur'd from their Snares. The Pleasures taken in Woman's Company much needs be great, since Devils according to Divines, love them so much.

DAILY Experience informs us, that the Pleasures of Matrimony do not render us happy. To the contrary, there are few but what repent after having tasted them, as we said but now, a little reflecting on the Attractives of Love will convince us, that they ought not to be our only Aim; for to speak the Truth, the Pleasures of Matrimony are only desirable for the sake of Generation, and to keep us chaste and obedient unto God's Commandments, who is desirous to fill Heaven with blessed Spirits, the Instruments and Organs whereof we are. Carnal Men do not understand this Language, the Spiritual ones taste it alone. For those believe that the good of Marriage



Marriage consists in the Pleasures of the Flesh, and believe that hurtful which stints their Pleasures; let such defile themselves and die. But those that aim at nothing but to obey God, and satisfy his Commandments, *that have a Wife, as if they had none*, as St. Paul speaks, and no greater Enemies than those that hinder them from doing their Duty, let them be comforted in our Lord.

LOVE is felt every where, those that inhabit Grottos and Deserts being subject to its Empire; it touches them all as well as us; and this Passion exerts its Power, as well in the most hideous Forests, as in the most peopled Cities.

PLEASURE of the Body consists in not feeling any Pain: That of the Mind is an inward Joy of not being made Slaves to its Passion. But the Pleasures of Wedlock are something Divine, when not passing the Bounds of right Reason, which obliged the Ancients to feign, that *Venus*, who took care of the lawful Actions of married People, to be honest and modest, this Pleasure being granted by Nature as an Attractive to the Perpetuation of the Species.

THERE is no Crime in sharing amorous Pleasures with a Wife, if we believe *Solomon* and St. *Bonaventure*, and we must not imagine, that Nature has joined Pleasures to the Conjunction of Sexes to render them criminal.

OF these three sorts of Pleasures, *viz.* that of the Body, the Soul, and of Love, the last is without doubt most prevalent and greatest. Our Body and Soul would in a manner melt in Joy when perpetuating themselves, and these

these two constituting Parts find so much Satisfaction therein, that no Body as yet has been able to express the Raptures.

**BOTH** Man and Woman taste excessive Pleasures in mutual Caresses, and 'tis difficult for me to determine which receives the most. Yet seeing we may discover which of the two has the most sensible and twisted Genitals, engenders most Wind, has the strongest Fancy, hottest and most fluid Blood, I am apt to believe the Question may easily be decided.

No doubt but our Privy Parts are more sensible than those of Women, being all nervous, or to explain my self better, nothing but Nerves: Whereas the Womens Parts are fleshy, and consequently less sensible. If amongst all the Part, of our Body, the Nerves feel the quickest Pain when they are touched, they must also receive the greatest Pleasure. Besides, our Spermatick Vessels, thro' which the Seed passeth, are extreemly twined and twisted, and our Testicles, properly speaking, only a Contexture of Nerves and Vessels folded one under another; that could we untwist the Spermatick Vessels, and afterwards measure them, I should not tell a Lye in saying, that they are Eight or ten Times longer than we are tall; whereas those of Women are not longer than a Finger.

**WINDS** being necessary for the Pleasures of Love, we must own, that as Men are more irregular in their way of Living than Women, they Engender also a great deal more Winds and flatuous Spirits.

**WE** have also a firmer Mind, and stronger Fancy, than Women. The Filaments of our

H
Brain

Brain are more stretched and hard, and when we Love, 'tis with greater Force and Spirit. Women to the contrary are of a more inconstant Mind, and weaker Fancy. The Fibres of the Brain are softer, and more flexible; and tho' they appear sometimes to Love more ardently, yet they do not feel so much Pleasure in Caresses as we.

IN fine, our Blood is sharper and hotter than theirs, being agitated with more Force; and some Men will shake with Cold at the Approach of a Woman they have a mind to embrace; the Heart and Brain, sending at such a time, the greatest Part of the Heat and Spirits with Precipitation to the genital Parts.

WHEN the Seed swoln with Spirits makes its Passage thro' our twisted Vessels, we are drunk with Joy. The hot and trickling Vapors that arise from it, and the precipitate Motion of the Spirits that penetrate the Membranes, contributing not a little to these Sensualities.

ALTHO' Women are touched to the Quick by the Pleasures of Love, when we Embrace them; yet I cannot believe, that their Sensibility is so great as ours, their Seed being liquid and less hot, is not filled with so many Spirits, and does not sally out with that Swiftmess as ours.

WHATEVER it be, one may say, that the Question is still undecided, and that it cannot be determined, unless we chuse *Tiresias* for Umpire; who having been both Man and Woman, can best judge who of the two Sexes receives the most Pleasure. He decided in Favour of *Jupiter* against *Juno*, and gave his Verdict,



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Verdict, that Women took more Pleasure than Men in mutual Careffes.

IN DEED, we may say, that the Genitals of Women are agitated with more violence, when they desire to be moistened by the Man's Seed, and that they feel greater Pleasure when their Parts draw, and suck out Humours for Conception; besides, seeing they waste by considerable Evacuations, some have been induced to affirm boldly, that the Pleasure of Women surpasseth by one third, that of Men.

BUT without confining my self to answer this last Opinion, I shall conclude with *Hippocrates*, that Women feel less Pleasure than Men; but theirs is of longer Duration; for Nature having made our Pleasure short-lived, has also made it excessive; whereas that of Women, being less, is made up in its longer Continuance: And without doubt this made *Tiresias* give it for *Jupiter*, taking Duration for the Excess of Pleasure.

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Whether the WOMEN are more  
Constant in Love than MEN  
and why.

THE Seasons have much Influence upon our Bodies and Humours: In so much, that we differ from our selves in Summer and Winter, Choler abounding in the first, and Phlegm in the latter: So that

the variety of our Temper may be measured by the Nearness and Remoteness of the Sun. Our Blood is Heated in Summer, and dried in Autumn; Winter cools it again, and Spring moistens it, and renders it Fluid; the Diversity of Seasons changing our Temperament because it changes the Liquors of our Body; and as our Inclinations according to *Galen*, are derived from our Temperament, and our Constitution changes, through variety of Seasons, as Experience evidences, there is no room to doubt, but we are, at present, different from what we were before.

BESIDES, Variety of Climates cause Variety of Inclinations. We are of a quite different Humour in Winter at *Archangel*, and at *Alexandria* in *Egypt* the following Year during the same Season: The Air, Water, the manner of living, and other things changing our Constitution, that it differs in a great degree in those two places, and produces quite opposite Effects. But Age renders us more inconstant than all we have said. We abhor at present, what we desir'd in our Infancy, and old Age cannot abide to think of the Weakness of our younger Years: So that we love and hate in every period of our Lives. Nay, we change every Year, every Month, and even every Day; and no wonder, that our Soul is so Wavering, since it makes use of our Blood and Constitution for the performance of its most refin'd Actions.

CHANGE seems natural to us: We have no sooner met with any thing constant and assur'd, but we flinch and return to our In-

constancy: We are true *Pyrrhonians*, Waver-  
ing perpetually between Truth and Falshood.

WHEN we reflect on our Nature, we can hardly believe our selves guilty of so many Contradictions. Let us look back on Anti-  
quity, to see if we can meet with any Man, that has squar'd his Life to a firm and steady Rule; and when such a one is found, let us examine him if he is no Counterfeit; let us practice his Rules, and follow his Model of Life in private, to know whether we are able to execute the Method of Life by him pre-  
scribed; and after all, I am sure no Body can be found, whose Life and Actions have been constant. 'Tis nothing but Flights proceeding from an unsteady Mind. Fancy magnifies Ob-  
jects, and makes them shew bigger than really they are. We are not in the least guided by Reason; Custom, Fashion, Opinion, Inclina-  
tion, Appetite, and Opportunities manage us most. Our Will is not even, we have a Mind, and not a Mind. To Day we would have a Wife, and to Morrow a Mistress. Our Life is nothing but an irregular and unequal Mo-  
tion. We render our selves uneasy by our Un-  
steadiness, and I dare boldly say, that Man is the most inconstant, and most awkward Creature in the World. The Magistrate, whose Repu-  
tation is establish'd, and Age venerable, and whose Gravity commands Respect from eve-  
ry Body, seems, according to outward Appea-  
rance of things, to be governed by the sound Reason of a Judge, and to pass over vain Cir-  
cumstances that only work upon weak Minds. He comes into the Hall with a *Catonick* Gra-  
vity; and seats himself upon the Bench to ren-  
der



der Justice: But if the Lawyer displeases, if his Voice is harsh, or that he stammers, or has an ugly Countenance, or perchance lets his Coiffe drop; then the Gravity of the Magistrate comes to nothing, and these little Circumstances may be enough to put him upon an Injustice, and make the Lawyer lose his Cause. Good God! how far does the Inconstancy of Man reach? Favourish People have some Motions that are inimitable in Health.

THE Lady, whose History *Petronius* relates by the Mouth of *Seneca*, was an Example of Charity to all her Neighbours; troth, nothing would serve her turn but she must die in the Sepulcher near the Corps of her deceased Husband; yet this same Lady was basely drawn in by a Soldier, who tells and does such things to her, as good Manners will not give me leave to rehearse. Some little while before, this Woman was sad even unto Death, and in an Instant no Joy can be compar'd with hers. She has a Sense of Happiness, but it is the Happiness of a Phrenetick Person that is raving and delirious. Mankind is a Camelion, that changes Colours according to the different Places he is in. There is no Occasion for other Examples, and if amongst Thousands we have a Mind to chuse Pope *Boniface* the 8th, was never the same during all his Pontificat, but sickle and inconstant; and the Glory of *Augustus*, for all his Greatness was tarnish'd by his Inconstancy. Indeed we do not walk, but are drove sometimes by gentle Persuasions, and sometimes by Violence. He that was Yesterday very couragious, being heated by Necessity, Anger, or Wine, is to Day one of the greatest Cowards

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Cowards in the Universe. What is this but Unevenness and Inconstancy? Yet this Variety has its Causes, seeing it is so natural to Man-kind.

MAY be I should not mistake, if I attributed our Inconstancy to the Order establish'd by God in Nature, which is only preserv'd by reciprocal and successive Changes. The Stars are never at rest; Seasons are quite opposite to one another; The Elements that enter the Composition of mixt Bodies are always jarring, yet so as not to destroy one another: All Generations in the World are made and preserv'd by Changes: Man himself is form'd in his Mother's Womb of different Matters, and preserv'd by the Diversity of their Motions. The Heart, the Throne of the Soul, is not always in the same Situation. The Blood, by which we live, is compos'd of different Particles, and we could not subsist, were its Matter and Qualities equal. In fine, there is nothing in the whole World but what is produced, and preserv'd by Inconstancy. Thus the Instability of our Temper causing the Inconstancy of our Inclination, contributes to the Beauty of the reasonable World, and renders us variable and fickle.

NOW since our Actions depend upon our Constitutions, and that our Temper is inconstant through the Variety of our Humours, we may conclude, that Man is the most fickle, and most inconstant, of Creatures; and that Reason, far from remedying this Weakness, serves only to augment his Inconstancy.

HAVING prov'd that both Sexes are naturally inconstant, as also discovered the Cause thereof,

thereof, I shall at present examine which of the two, the Man or the Woman, is, generally speaking, most inconstant, and afterwards come to particulars, (*viz.*) which of the two is most fickle in Love.

WE have clearly made it out in the second Book, *Chap. 4. Art. 3d.* that Men are generally hotter than Women; they are sooner formed in the Mother's Womb, stir sooner, and somewhat sooner born; they also proceed with greater Strength and Vigour in what they enterprize, and have a fuller and stronger Pulse; and as Males among all other Creatures are stronger than the Females, we may also allow Men to be more vigorous than Women. I have cited in the same place some Opinions, that would have Women be of a hotter Temper than Men, and withal shewn their gross Mistakes. The Reasons there by us alledg'd, making it evident, that Women are generally colder and moister than we.

I SHALL therefore pass by these Difficulties, as being decided elsewhere in a clear and convincing Manner. It shall suffice me to add, that Women being generally cold and moist in Comparison to Men, their Fancy is consequently more feeble, their Reason less solid, and their Will more fickle; because the Force of these Faculties depending upon the Heat, Spirits, and firmness of Parts, it follows that the Faculties of their Souls are more feeble and languishing.

UPON this Principle Lawyers will have Women have Guardians, and make them render an Account of the Administration of the Good of their Children; they not being able, accor-



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according to *Cicero*, to give any good Advice. They would also have them put to Death before the Men, in order to discover what they have a Design to know of notable Conspiracies; for Women being weaker than Men, they are taught by Experience, that this is the best Method of proceeding. Indeed Women are as fickle as Children, and their Temper almost the same; for being moist as they, and what moderate Heat they have huddled up in a great deal of Moisture, their Inconstancy and Weakness is apparent every Moment.

**SOLOMON** the wisest of Men, who knew Women better than we, compares them to the Wind; and speaks much to the Purpose in saying, *That he that has a Woman in his Possession, and endeavours to keep her to himself, is like unto him that will retain the Wind with his Arms.* Indeed Women are naturally very fickle, and easily carried by small frivolous Matters through the Weakness of their Judgment. They delight in Trifles, and spend all their Life-time in giving Proofs of the Inconstancy of their Sex; their Stature is small, their Strength indifferent, their Actions languishing: In one Word, they are weaker and more inconstant than Men.

**MEN**, to the contrary, are lustier, more vigorous, and more active; they have better Conceits, and argue with more strength; they are more firm and resolute in their Business, more constant in their Undertakings, and bolder in their Actions; their Constitution being hotter, dryer, and stronger: 'Tis without doubt for this Reason, that the Scriptures allow them the Superiority over the  
F Women,

Women, and to be Lords and Masters of the Family.

THE Constancy of some Women put to the Rack, shall not make me change my Opinion. We know that the fair *Leana* chose to cut out her Tongue, and spit it in the Face of the Executioner, rather than reveal any thing of the Murder of the Tyrant; and that the constant *Epicure* resolv'd to die, rather than own any thing of *Nero's* Conspiracy. But such Examples being scarce, and a great many requir'd to establish a general Maxim, I shall continue in my Opinion, (*viz.*) That Women are generally more variable than Men. But may be, upon some Occasions, they are less inconstant than we, which we are going about to examine.

LOVE is such a waggish and violent Passion, that its Excess is more commonly observ'd in little than great Souls. I own no body is exempted from its Empire; but to speak the Truth, *the weakest go to the Wall* in this Passion; of which Number Women are. And Perseverance being a Quality inseparable from Love, we may conclude, that Women love longer, and are more constant in their Love than we are: For Love ceases when we discontinue it; and there must be real Love to Authorize one to say, that one loves.

If we observe what passes daily in the World, we may be convinc'd of this Truth; Experience teaching us, that the Modesty of Women hinders them from flying out, and at the same time obliges them to love such only as they are allow'd to be free withal. Besides, Modesty is a certain Shame, that keeps them in their Duty,

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Duty, and renders them constant against their own Will. I must say the same of that Fearfulness, which commonly accompanies the fair Sex. Reservedness also, which is so natural to Womankind, comes not far from Constancy; and one may say, that it is its inseparable Companion.

MOREOVER there are few Women but what love those desperately that obtain the first Favours from them. They are so ty'd to their first Lover, that if by some great Consideration they are oblig'd to be ally'd to others, they still preserve some Tenderness in their Heart for him that had the Flower of their Virginity.

BESIDES, we know they are more sedentary, and less proper for Business than we; and that Solitude, and looking after House-keeping, with-holds them from Company, that they have not so many Opportunities to be false as we.

LASTLY, the Law retains them, by punishing severely such as are loose, condemning them to be shaved, and thrown in a Monastery, for being too inconstant in Love.

I SHALL pass by the Example of some Women, that have flung themselves away by the Heat of their Constitution; though *Lepidas*, *Nero's* Aunt, under the Name of *Quartilla* in *Petronius*, did never know her self a Maid; though the two *Tullia's*, and two *Joans* of *Naples*, glory'd in being caress'd by a great many Men, the general Proposition may be true, (*viz.*) that Women are more constant in Love than Men.



If we reflect on our Constitution and Inclinations which are derived from it, we may be convinced, that Love does not tyrannize over us to that Degree as over Women. We are embarrassed by Multiplicity of Business, and to divert our selves, we fall in with the first Play-Toy we meet with; our great Heat emboldening us to make new Conquests. We make sure of the first that comes in our way, and for the most part satisfy our selves when Opportunity favours. Our Mind is too free to be subject to a tyrannick Constancy, and being disgusted with one Person, we are prompted to change our Diversion. She that pleases one Week, displeases another; and the little Petts that happen in the Caresses of one, are soon changed into new hopes for another. We are apt to believe, that new Pleasures are of a different Nature from the past, and our natural Inconstancy is fomented by false Insinuations, and alluring Hopes.

MOREOVER, Men feel greater Pleasure, and waste more than Women; and as their Disgusts are more insupportable, and better grounded, the God of Love lays wait to extend his Empire, by insinuating Persuasions, that change is far more agreeable and voluptuous than Constancy; and we are so simple, notwithstanding our Experience to the contrary, as to be cowardly led away by these secret Persuasions and hidden Motions: Witness an infinite Number of Men that know perfectly how to love, yet, in Imitation of *Ovid*, are the most inconstant, *Tibullus* and *Propertius* have no Reason to tax Women with Inconstancy: The first forsaking *Dalia* for *Nemelis*,

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*Nemelis*, and afterwards discarding both to carefs *Neera*, and the other not being content with *Cynthia* alone.

A CERTAIN Woman said, very wittily, *That she earnestly desired the Caresses of several Men, because she was a reasonable Creature*: Whence one may infer, that Men having a stronger Reason than Women, they may make use of it upon the same Terms and Conditions. The most reasonable People are exposed to the Softness of Love; and it being natural to all the World, there are few that can escape its Attractives. But excessive Love being a Distemper common to both Sexes, those that have great Strength of Mind resist its Tyranny more couragiously, and though sometimes smitten, change Objects to avoid the Alarms and Inconveniencies it causes; whereas little Souls are not able to resist those secret Motions; besides being more fearful, they are cowardly led away thro' the Weakness of their Condition, and always continue ty'd to one Person.

It being true therefore, as Experience itself witnesseth, that Men cannot long subject themselves to the Empire of Love, and that their Flights and Sallies are only the Effects of its secret Inspirations, we may conclude, that they are much more inconstant in Love than Women.

PASSIONS then being natural to Man, and Jealousy, one of the most violent, and in the Scriptures compared to Death and Hell, will never forsake him. And as it is derived from Love, we may reasonably believe, that

that all Lovers are jealous, which we design to prove in this Discourse.

WE need not here draw a Picture of Love, we have given several Draughts of it throughout this Book, and exposed to the Eyes of all the World its Nature and Effects. Therefore I shall suffice at present to talk only of Jealousy, which is as 'twere its Daughter.

WE have said elsewhere, that the Charms of Beauty are so powerful as to lead us away against our Will, when in a Sex different from ours, and in spite of all our Endeavours, 'tis impossible to be secured against its Assaults. It fires our Heart with its Attractives, forcing our Will, and making our amorous Parts obey its invincible Allurements. Thus it causes an ardent Desire to be in Possession of a pretty Person, which Desire will call Love, without doubt the Spring and Source of all the Passions of the Soul.

WHERE there is an entire Love, the Soul keeps living Ideas of the absent Object, and receives abundance of Satisfaction when the beloved Person is mentioned. But sometimes Lies and Impostures slide in with true Reports, that the Soul is led into mistrust by suspicious Conjectures, and Doubts of its own forging.

'Tis often believed, that Charms are wanting to merit the good Graces of a Person, and at the same time 'tis thought that the Person may be inconstant and cool in his Love, as happened to *Poppæa*, who examined her self after *Nero's* Impotency, as *Petronius* observes. Then do we through the Weakness of our Nature, change our Conjectures into Proofs, and



and Doubts into Convictions; whatever Affurances we have of the beloved Person, none can love well without being jealous; for being arrived to the highest Pitch of Love, we cannot continue long there by Reason of our natural Inconstancy, and are obliged either to wax cold or hate, passing always through several Classes of Jealousy. The Physician *Celsus*, a great Master in natural Knowledge, is much in the right to say, that when a Man is fatter than ordinary, he ought to be afraid of falling sick, because the things of this World being inconstant, he cannot long continue in so good a Plight. *Qui Speciosior seipso est, debet habere suspecta bona sua.*

A M I D S T all these Troubles the Soul is disordered, and as 'twere, delirious. And having warded off Appearances, and cut, as 'twere, the Head of *Hydra*, it yields to the Febleness of Love, which makes *Chimæra's* pass for Truth, and gives Birth to ten *Hydra's* Heads instead of one that is cut.

'T I S not very easy for a Person that is moved by such a violent Passion as Love, to judge rightly in his own Cause, or discover any Light amidst so much Darkness. *Moses* had an Expedient to extricate all Difficulties without a Man or Woman's being Judges themselves. The High-Priest gave the Woman accused of Adultery a great Glass of very bitter Water, which is called *Water of Jealousy*, pretending to cure the Husband's Mind by the Effects of this Probation-water, which would rot the Belly of the Guilty, and preserve the Health of the Innocent. It would be troublesome to make the like Experiment now-a-days,

a-days; and I doubt whether a Secret Slip is discoverable by such sort of means.

**Y**ET the Soul, troubled by divers Passions, endeavours by all means to disengage it self from its Doubts. Curiosity prompting it to examine all the Circumstances of the Business, it spies and observes narrowly the beloved Object for fear of losing it; but this extravagant Enquiry augments its evil, and instead of curing, causes a Mortification and Gangreen. The Pagan Divines inculcate this under the Fable of *Vulcan*, who being provoked with the Lewdness of his Wife, resolved in Revenge to make his Jealousy known in Presence of all the Gods, whom he thought favourable and propitious to his Design; but having pitcht a Net to surprize *Mars* and *Venus* together, he was so far from curing his Passion by so doing, that he encreased it, and was counted infamous among the Gods for having revealed a hidden Crime. Nay, the Gods, were scandaliz'd to that Degree, that he was flung down from Heaven, and got a broken Leg by the Bargain. You see what happens to those that are jealous.

**R**EVENGE mixes with Jealousy, and to have the Satisfaction of letting the World know a Wife's Weakness by discovering her amorous Secret, Men draw the Laughter and Scorn of all the World upon themselves, and a perpetual Stain on their Reputation.

**B**UT the Soul not being ignorant, that all that is in the World is subject to Changes, it begins to fear the Loss of what makes its Happiness and Satisfaction, and is afraid it may fall to another's Share to enjoy it. This Fear

we call properly Jealousie, which owns Love for its Father and cannot refuse Fearfulness for its Mother. 'Tis strange, that the Inclinations which cement Friendship in the Commerce of Men should prove the Cause of Hatred in excessive Love.

JEALOUSIE has such Power and Influence upon some Mens minds, that according to the report of *Tertullian*, some have feared their Wives would be stoln from them at the least Gust of Wind, or if perchance a Mouse should pass by their Chamber Door.

A FEEBLE Mind is no sooner seiz'd with this Fear, but Hatred finds a place also; but Love being not yet entirely banished, strange Disorders happen by such opposite Passions; and the Soul's not being destroyed, is to be Attributed to the Number of its Enemies. On one hand, Hatred freezes the Heart, the principal Seat of the Soul, stifles the Spirits, and extinguishes the Natural Heat. On the other hand, Love burns it, and by delating its small Cavities encreases its Spirits and Heat. Poor Heart! how dost thou suffer by this monstrous Passion? Anger, Grief, and Perfidiousness are derived from these contrary Passions as also Hope, Despair, Joy, Sadness, Fury, Rage, and lastly, a desire to be reveng'd even to the hazard of Life and Reputation. Some have extended their Jealousie beyond this Life, as the King of *Morocco*, who being defeated in War, envied Mankind the Enjoyment of his Wife after his Death; wherefore putting her upon a Crupper behind himself, and spurring his Horse, he fell from

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the Precipice of a Mountain, as *John of Leon* informs us.

BUT we need not go far back to Antiquity for Examples of the Effects of Jealousie, there is hardly any more notable than that which hapned the other Day at *Nice* in *Provence*: The Lord *Castel Novo*, aged 67 fell desperately in Love with his Daughter-in-law *Perrine de Aarcovete de St. Jean de Moriene*. Her Husband, and his own Wife, being by him deemed Obstacles to his pernicious Designs, were both poysoned by his Lady's Waiting-Woman. But Love and Jealousie being exposed to a thousand different Accidents, the Father-in-law found his Death, where he thought to meet with Satisfaction and Pleasure, his Daughter-in-law stabbing him as he was going about his Amorous Diversions.

NOTHING being hidden in this World, Vengeance breaks out sooner or latter, Scandal arises, and a hidden Crime is often punished so as to extend its Misfortunes to an innocent Posterity. Perhaps a jealous Person comes to know himself when the Distemper is form'd, and not quite past cure, yet he meets with Grief and Repentance for his Pains, the Effects of an irregular Love, and the End of Jealousie; for Jealousie is never without Love: And as desire of Life accompanies all sick People, and Grief never touches the Dead; so Jealousie never abandons those that are in Love, but is never met with in the cold and indifferent.

THUS having discover'd the Birth, Cause, Nature, and Progress of Jealousie, it will not be out of the way to examine at present its Differences and Effects.

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DAILY Experience teaches us, that Reason sometimes masters Passions, and rules them with such Strength when we use them, to obey from our Infancy, that no wonder some Men and Women are not led away by their impetuous Motions. *Joseph* suspected, in all Appearance, the ever blessed Virgin *Mary*, but he knew how to stifle such Thoughts in their Birth, and never suffered himself to be led into an Excess of Jealousie. *Julius Caesar* commanded his Passions to that Degree, that tho' he had just Causes to be jealous, his great Soul never yielded to this horrible Passion. Nor did *Augustus*, *Lucullus*, *Antonius*, or *Pompeius*. These great Men making no noise, altho' they had reason, were rather bewailed for being Virtuous than blamed for being imprudent. They knew well enough, that no Scandal is to be taken at the ill Conduct of Wives; and had they done it, the very Boys in the streets would have laughed them to Scorn.

WOMEN, tho' naturally more jealous than Men, as we shall prove in the Sequel, are oftentimes endowed with the same Gift on the like Occasions. *Sarah* had some slight Jealousie at first, that *Abraham* did care for *Hagar*; but her Reason came immediately to the assistance of her Passion, and having happily subdued it, she consented to his begetting of Children upon the Body of his Handmaid. *Stratonice* did the like, being concern'd for not having any Issue by her Husband *Deiotarus*, and apprehensive of losing him, consented at last to his lying with *Electra*, provided she might adopt and repute the Children for her own.

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It is a different case with base and rambling Souls, Love and Jealousie making a greater ruination upon them, and extending their Empire with all the Passions that accompany them. For when Love is come to such a Point, as not to admit of any more encrease, a Glance disorders, a Converse importunes, a Walk disturbs, a Collation displeases, and a Letter grieves them. They are like those on a Precipice, whose Eyes dazzle, Feet stagger, and Body trembles, they are afraid of falling, tho' they are in a Place of Security. None but Blockheads and wise Men are exempted from the Excess of this Passion. Those that hold the middle Rank, and are the greatest Ingredient of the reasonable World, are of the number of weak or middling Souls. They have a hidden Cancer in their Breast, and a *Noli me tangere* that is Nourish'd by stinking Ordures; that is to say, that Jealousie is nourished in such inferiour Minds by hostile Passions, and perpetual Ravings: Thence are deriv'd all Disquiets, Extravagancies, and even Rage and Madnels of jealous People, which nevertheless seems to have some kind of Reason, as *Lepidus* seem'd to have, when sickning upon it he bid adieu to the World.

WE shall be better convinc'd of what I say, if we examine the Jealousie of Man and Woman a-part, and search which of the two is most jealous.

THE Fear of losing what is beloved is stronger in a Woman's Fancy than in a Man's, and tho' Women are naturally timid, yet we see by Experience, that when jealous, they are bold and intrepid to that Degree, as to under-



undertake the Perpetration of a Crime sooner than we, if it comes to that point.

MOREOVER, a Woman being naturally weaker, and consequently more needful of the Help and Support of a Man, is also in a greater fear of losing him, when she loves him well.

On the other hand, being more constant in Love than we, as we have proved it in the foregoing Chapter, she receives more Impressions by the Motions of Love and Jealousie.

BESIDES, Lasciviousness being a Powerful Motive of this Passion, and they being more troubled therewith than we, are also more jealous. She'll think her Husband has not enough for her, and in this lascivious Thought be afraid that another shares those Pleasures with her, which she desires to her self, and Fancies to be her Right.

FURTHERMORE, she is oftner angry, and continues longer so than a Man; at which time Jealousie turning into Fury, renders her fit for the blackest Enterprizes in the World.

LASTLY, there is no Savage Beast more cruel than a Woman disorder'd with Jealousie. We need no other Proof than *Medea*, who kill'd her own Children, to be reveng'd on her Husband. Or that of *Laodicea* Wife of *Antiochus*, surnam'd *God*, who, according to *St. Jerome*, put *Berenice* and her Child to Death, because *Antiochus* had got it, and afterwards poyson'd her self out of Despair. This inordinate Passions made the *Ecclesiastes* say much to our purpose. *That a jealous Wife is the Grief of her Husband's Heart, and the Complaint of his Family.*

MEN proceed almost after the same manner, bating that Lasciviousness has not so great a share in their Jealousie as in Womens. They only fear another may ravish what they fancy belongs to themselves; and in this black thought load their Soul with the most cruel Passion in the World.

JEALOUSIE lost *Mariana's* Life, *Herod* not being able to abide that her Beauty should be so much regarded. The same Passion oblig'd the Miller to give the great Pox to his pretty Wife, in order to have it communicated to one of the most illustrious Monarchs in *Europe*, a Lover of *Bele's* Letters. And tho' he could, or rather would not, be reveng'd on his Royal Person, he reveng'd himself on the Body of his Wife, who afterwards infected the King. I cannot pass by what we read of *Octavius*, who having kiss'd *Pontia Postumia*, was so nearly concern'd at her refusing him Matrimony upon his Request, that his Love turned into Fury, and never stopt till he had finish'd her Days, in whose Arms he had been so often reviv'd.

In effect such People resemble Stags, which being naturally very fearful, are extreamly jealous of their Hinds. Naturalists also observe, that several Worms gnaw them about the Head. *Francis Tour* had a big one in his Head, according to the History of *Italy*, when he hang'd himself at *Modena*, during the Government of *Francis Guichardini*, because the *Courtizana Calora* touched the Hand of a Gentleman she played at Chess withal.

BUT tho' some slight Distempers may be overcome by a prudent Regimen, yet a great

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Number of others are perilous and even fatal, either thro' our own fault or their own Nature, that we cannot vanquish them by Medicines. Thus Reason cures slight Jealousies, but does not easily overcome the strong and desperate ones. I cannot tell whether the violent Distemper of *Procris* might be cur'd, since she was killed by her own Husband for a wild Beast, or that of *Thebe* and *Lucilla*, the first of which, according to *Cicero*, killed her Husband *Pheres*, upon a slight Surnize; and the other poyson'd her Husband *Antonia* *verus* because he loved *Fabia*.

Thus it may be allowed for truth, that great Souls know by Strength of Reason how to resist the Motions of Jealousie; they receiving it but at the Gate, if I may speak so, and never suffering it to enter the Lodgings, where it would certainly ruin its Landlord, like an Enemy Soldier. Indeed a prudent Man, according to *Aristotle*, ought to know what Honour is owing to his Parents, Wife, Children and himself, that in rendring what is due to every one of them, he may be reputed just and holy in his Family. 'Tis another thing with mean spirited People; their Reason never succours them, being hurried away by the Violence of Passion, and not having Strength enough to resist its Assaults.

Let us conclude then, that Love is never without Jealousie, and that no Body can Love without being Jealous.

Of



Of the Advantages procure by the  
Pleasures of Matrimony.

**I**F Moderation is of Use in any thing, it ought, without doubt, to be so in the Embraces of Women. This Virtue being necessary for the Preservation of our Health, or Recovery of it when lost: So that if we stray never so little from its Maxims, we shall infallibly plunge ourselves into the Inconveniences mentioned before.

**W**ARE there no Excess in the Passion of Love, and no Body hurt by it, there would not be occasion for any Remedy: But 'tis just, as also useful, to discover our Weakness and Corruption, to find a Remedy; and 'tis equally unjust not to make use of it, after having found it. For this Reason may be tis, according to the Testimony of *Leonardus Cognus*, that the Church permits now-a-days, as also in *St. Austin's* time, *Carnizanas*, from whom our Distempers and the Remedy proceeded.

**A**LTHOUGH Love is the strongest of Passions, and there is no body but what lives under its Empire, and is subject to its Laws, yet I am perswaded that we may in some Measure resist its Violence, and avoid the precise Execution of its Orders. *Zeno* may serve for a Proof of what I say, who never kissed a Woman but once during all his Life,  
and

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and was over and above in Civility than obliged to do in a

INDEED our Health would be more perfect if we used the Pleasures of Love with Prudence. There ought to be a certain Gravity in the heat of our Pleasures in order to become Fathers, which is not when we only aim at Satisfaction.

IMPATIENCE and Grief that disturb our Quiet would not be so frequent. We might live without Disquiet, and Pain would not so often take Place of Tranquility. We might divert ourselves without smarting for it, whatever our Constitution might be. We should neither languish nor tire after having Caressed a Woman, and our Health would be better confirm'd, having discharged what was superfluous in us. The natural Heat being never more firm than when no Impurities embarrass its Action, and disturb its Effects. The same Thing may be profitable and prejudicious, according to the use that is made thereof. Abstinence often cured the Infirmities of *Charlemagne*, and this was a most effectual only Remedy against all his Distempers as long as he lived, and the same Abstinence at last put him in his Grave. The Cold Bath that comforted *Augustus*, killed *Marcellus* a little while after. And Love, that causes so many Disorders when we abuse it, procures a great deal of Comfort when Reason and Necessity governs our Proceedings.

THERE is nothing in the World more refreshing to those that are Bilious than the Caresses of Women; and what Heat they find in the Action is but Transitory, and seldom

dom out-lives the Diversion. All Constitutions find Benefit by it, this Action warming the Phlegmatick gently, and exciting the Sanguine. The Melancholy become Gay, and by this means drive away their Sadness and Timidity, their best Appetite and Debauched Stomach is restored. This gave the Name of *Anticyra* to the *Courtizana Floea*, because she distributed an assured Remedy against the Black Humour. Indeed, the Pleasures we take with Women cure our Melancholy sooner, and have a better Effect than all the Hellebores of Physicians. The very thought of Love enlivening and strengthening us, by Augmenting our Heat, and dispersing the Black and thick Splenetick Humour.

THE Man that *Galen* speaks of, who was so touched with the Death of his Wife, that he resolved never to have another, finding himself troubled with Indispositions of the Stomach, and a Sadness, without any Cause or Reason he could think on, was at last obliged to break his Vow, and join amorously with another, in whose Arms he quickly recovers his Health. Although Conjugal Copulation is termed by some a *light Epilepsy*, yet it Cures this great Distemper; and several others that cease upon the first Pleasures we take with Women, and upon the first Evacuation of Blood that Women suffer in their Privy Parts.

THE fiercest Animals are tamed at the Approach of one of their Females. The Tyger is no longer a Tyger when with its Mate. Let a Man be never so Passionate, he becomes Tractable and Modest near a Woman, and some



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Some furious Maidens and Widows are not appeased but by the Embraces of a Man! All great Humidities of the Brain, and fatal Defluations, that often cause inetrable Distempers in the Throat and Thorax, are for the most Part only prevented by the moderate Pleasures taken with Women. The insufferable Heaviness of the Body, and unaccountable Weariness we are subject to, when leading an Idle Life, and making good Cheer, are only cured by this Medicine. The Wrestlers found out this Expedient formerly to refresh themselves, and were more Brisk and Stronger after having diverted themselves with Women.

This Amorous Exercise obliterates all troublesome Dreams; we sleep with Tranquillity after it. And as an inordinate Love causes Blindness, by dissipating our Spirits, so Moderation renders our Eyes clearer, in voiding the Humidities that disturb our Sight.

The Voice, as Wavering, and broken, as it seemed before, becomes stronger and firmer; the Heat of the Heart increases without being troublesome, and the Strength of our Entrails shews itself by the Vigour of their Actions.

The Stomach generates no more Winds, or Crudities, no further Murnuring is heard in the Intestines; and the Kidneys, that were rendered heavy by the Weight of the Seed, are comforted by the Discharge of this Matter.

In fine, 'tis a Sovereign Remedy against the Green-Sickness; and a Young Woman, who formerly frightened People by her Yellow Looks, will soon be restored to the White and Red Complexion, which is a sure Sign of perfect Health.

Health. After the first amorous Combat, she'll perceive her Blood come from herself, has a Proof of the Victory of Love, Peace and Plenty, which will soon follow; for after a good Complexion Fruitfulness will heap Joy upon this Person, who almost despaired both of the one and the other.

A YOUNG Widow that has been troubled with Suffocations, to a Degree of being threatened with a sudden Dissolution, is no more subject to these Inconveniences after being married again. In fine, the Morning *Venus* presages nothing but the Beauty of the Day, and the Pleasures of Life: 'Tis that, which being well regulated, makes us become Fathers of several Children, and restores our Plight, which we before lost by loving too much.

A YOUNG Man that is turned pale, whose Eyes are sunk and hollow, Lips wan, Voice unsteady, and interrupted with Sighs, who neither eats nor drinks, and is ready to expire thro' the Excess of his Passion, has no sooner obtained Possession of his beloved Object, but he recovers his Forces by Degrees, his former good Case returns, his Health is for the future more firm and stable. Never could *Antiochus* have recovered his, if *Seleucus* had not permitted him to enjoy *Serapionice*; nor would *Justa*, Wife of the Consul *Boetius*, have recovered her Languishing, if *Pitades* the Comedian had not had Pity and Compassion of her.

I WOULD not imitate the Physican *Apolonides*, that mistook the Distemper of *Amitis*, Wife to *Megabizis*, and Daughter of *Xerxes*, so grossly; for the Doctor counting her Hectick Fever

Fever might be one of those Distempers that are curable by Love, advised her to the Embraces of a Man; but *Amitis* some time after not finding any Relief by this sort of Physick, complained to her Mother of it, and she told it *Xerxes*: The King was so concerned thereat, that he condemned the Doctor to be interred alive, which was executed in the same Instant.

GOUT, according to Physicians, for the most part engender'd by the caressing of Women, is also sometimes cured thereby; and there have been some Gouty Persons that have received Comfort when they have us'd it with Moderation. In effect, there is no surer or safer Means to preserve Health, and avoid a sudden Death, than now and then to take a Frisk with a Woman. The Poet *Lucretius* would never have killed himself if he had enjoyed the Fair One he sigh'd for; and that Maiden of thirty Years *Riolanus* dissected would not have lost her Life if she had married; for the Seed would not have suffocated her natural Heat, and her left Testicle would not have grown as big as a Fist by the Plenty and Retention of that Matter. The Maiden dissected by Mr. *Le Duc*, not long ago in the Hospital-General of the Salt-petre Works at Paris, could not have died of Madness of the Womb, if her left Testicle had not been as big as a Fist by the Retention of a thick Seed.

WHEREAS irregular Love makes us stupid, Love that is prudently managed causes Health, inspires Courage, and renders us agreeable. A Clown that is naturally thick  
scull'd



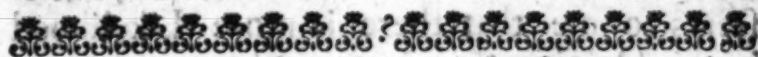
scull'd appears quite another Man when he loves, and is, may be, in a Capacity to dispute with another that is abundantly more witty of Beauty, Wit, and the Movements of his Passions.

It is true then, that the Embraces of Women cannot do us any harm, provided we take *Hipocrate's* Advice (who will not suffer us to kiss but in the Spring, which is the most proper Season for this Exercise,) and not follow it to excess. Those lawful Sensualities load us with all sorts of good things, rendring our Soul satisfied, and increasing the Strength of our Body, insomuch, that if even we should have taken Poison that might begin to destroy the Vigour of our Heat, Copulation, if we believe the Naturalists, would be a sufficient Remedy to keep off the Malignity.

WHEN the only Drift is to get Children, when the Dictates of Nature are followed, and Men stired up by the Ticklings of the Seed, as we are by the Irritation of other Excrements, we never run the Risque of our Health in these Diversions, which *Euripides* quoted elsewhere, as very well expressed in another Tongue.

AND to speak really what I think on this Subject, an old Man of Seventy will be in a Condition to caress a young Woman, and get Children, if he has not taken too much Liberty with the Ladies during his Youth. That is what the Oracle would say to the *Spartans*, when it commanded them to erect a Statue in the Honour of *Venus*, with these Words written in other Characters, *Venus that has an Eye upon Old Age*; giving us thereby to know, that she

she is no Enemy to our Health, if we follow her Counsels with Prudence.



*Whether there is an Art in getting Boys or Girls.*

**N**A T U R E has made such an Impression upon Men by the Law it has printed in their Hearts, that in spite of all they have a secret Desire to perpetuate themselves. This Passion is excessive in some Persons; and some have stuck at nothing in order to have Posterity, especially of the nobler Sex. The Art that teaches this Secret cannot be too much valued, since the Happiness of Kingdoms, and Tranquility of Families, depend very often thereupon.

I t seems necessary before we go to discover the Rules of this Art, and lay open what Experience has taught us upon this Subject, to explain after what manner Boys and Girls are engender'd; to the end, that the most exact Observations may be made for what Rules must be established, and to fortify at the same time my Opinion above the Formation of Man, which I have expounded in Chapter four of this Part.

**N** O W, 'tis a great Question to ask, whether there is an Art in getting of Boys or Girls, and that 'tis the most difficult in all Physick. Nevertheless I am apt to believe, that 'twill be easily both apprehended and decided if my Opinion is followed, which explains pretty probably,

probably, if I am not mistaken, the Origin and Progress of Generation. Not but there are great Difficulties here as otherwise, but it seems to me that there is more Likelihood in this Opinion than in any other.

EVERY Body agrees that generally speaking, the Temperaments of Men and Women are very different; that Men are hotter and drier, that their Flesh is more firm, their Skin more rugged, their Limbs stronger, and their Wit more penetrating; that they live upon hotter, harder, and drier Food, and that their Exercise for the most part is more violent. Women to the contrary are colder and moister, less hot, and less dry; their Flesh is softer, tenderer, and smoother; their Mind easier; they use colder and moister Food: And lastly, live almost always in Idleness.

If this be the Nature of Men and Women, 'tis certain that both derive this Nature, and their Inclinations, which are an inseparable Effect thereof, from something; that they derive it, I say, from the first Matter they were formed of in their Mother's Womb.

To explain this one ought to call to Mind what hath been said above, and reflect a little on the Principles of Formation.

THE Horns of the Womb, in a fruitful Woman, are filled with small Ball or Eggs, very near as big as small Pease, which are marshalled in their small Cellules, as the Eggs are in some Manner in the Egg-bag of a Hen; the Ball, which is impregnated by the Man's Seed, preserves among its Liquors the Bud of an Infant, which first of all is without doubt less than a Mite, and is formed, if a Boy, of a hot, dry,



dry and thick Matter, full of Fire and Spirits, with close Pores, and firm Parts; but if a Girl, the Matter is less hot, moister, and more delicate. The Parts are looser, and the Pores opener and smother; it doth not contain so much Fire, neither is there so great a Plenty of Spirits in it. Inſomuch, that the Difference of the two Sexes proceeds only from the Diversity of the Subſtance of the Parent's Seed, and its firſt Qualities. Amongſt theſe two Diſpoſitions of the Woman's Seed, there is a third and middle one, the Proſect of which is very temperate in all ſorts of Matter, inſomuch, that an Hermaphrodite would be born thereof, if it was not determined for a Boy or Girl by the Man's Soul and Activity of his Seed, as we ſhall ſee in the Sequel in a particular Diſſertation.

I believe the Poets, *Hercules* was ſo robuſt that he engender'd nothing but Boys, and amongſt 72 that he got, there was but one Girl. But without confining my ſelf to what may appear fabulous, we find in the Scriptures that *Gideon*, one of the Princes of the Hebrew People, was of ſuch a hot and active Conſtitution, that he got 71 Male Children, no mention being made of any Female.

WHEN the Womb receives the Man's Seed, and its Horns through a particular Virtue attract this Humour to communicate it to ſuch Balls or Eggs, as are moſt diſpoſed to receive a quick Impreſſion by the Activity of the Man's ſpirituous Matter, then the Soul and Spirits of this active Matter ſerves for a Subaltern Principle to this fine Work. If theſe Principles meet with a Ball that is diſpoſed

posed for a Boy, they impart Fertility to it, by causing all the small Parts of Humours shut up in it to ferment. They penetrate and excite that little Draught the Intelligence of the Mother had began to form. But if the Soul and Spirits that are wrapt up in the Man's Seed touch the impregnated Mother's Egg or Ball, that hath the Dispositions of a Girl, the Man's Seed will make the same Impression, because 'tis indifferent as to the Sexes, as we have elsewhere proved it.

WHEREFORE the Principles of Man and Woman are very different, seeing they have so opposite Inclinations: The Principle of the one is hot, dry and close; the Principle of the other cold, moist and loose.

EXPERIENCE makes us sensible of this Truth; for a Woman that is breeding with a Boy is for the most part fresher coloured, and does better than if she was breeding with a Girl; the Heat of the Boy warming the Mother, whereas a Girl by her Coldness augments the Cold and Humidity of her Temperament and Constitution, which renders her sickly during all the time of breeding.

THOUGH some Women are of a hotter Constitution than some Men, the Cause is not to be imputed to Nature, but the Humours of the Mother who conceived them, the Nurses Milk who suckled them, and hot Aliments that they have used in their Time.

FOR THIS 'tis not the Womb that is the principal Cause of Males or Females; it being only a Place in Nature where Generation is made, and receives nothing but what is sent from either side. Its Business is only to pre-  
pare

part the Man's Seed, and to attract it into its Horns, and afterwards to favour Conception, inplements the new Buds, and distributes what Aliment to them they stand in need of. In fine, it acts like a good Mother, which makes her Child subsist at another's Charge; altho' the Womb seems to be hotter on the right Side by Reason of the Liver, than the left; yet Experience shows us, that it receives equally from one and the other Side more or less hot Matter; nay, we have sometimes found in dissecting of Women, a Male and Female on the same Side, insomuch, that 'tis neither the Womb, nor its right and left Parts, that are the Cause of the Difference of Sexes.

2. NEITHER is it the menstruous Blood; for when the Embryo begins to be nourished by Blood, it has already acquired its Nature and Sex, and it would be impossible to make it change its Aliments; may indeed alter our Temper, but they are not able to transfer from one to another, much less to make our Parts change Place and Figure.

3. A WOMAN'S Fancy, though never so strong, is not able to produce this Effect; for how many Women are there that bear only Girls, and cannot have Boys, though their Imagination runs perpetually, and is as if 'twere stuffed with the Idea's of the latter. Imagination does neither change our Humours nor Temper; it cannot make Choler, Phlegm; and the Womb that hath Dispositions for a Girl cannot by its own means receive others for a Boy, their Temperament being too distant, their Matter too opposite, and their Parts too different.



**4. EXPERIENCE** teaches us, that Boys and Girls are got in any time of the Month; and though the Moon has a great Influence on our Humours, and consequently presides in much the more Generation as it joins its Influence to those of the Sun and other Stars; yet I cannot believe that it can change Sexes; for altho' it swells and multiplies when new and vigorous, and diminishes its Force in its Decrease; yet it ought only to be lookt upon as a remote Cause of the Difference of Sexes.

'Tis true then, that neither the Womb, nor the menstruous Blood, neither the Woman's Fancy, nor the Stars, are the proximate Causes of Generation of Males and Females; but that 'tis rather the Temperament of the Matter we are formed of, as we shew'd a-  
bove.

**AFTER** having explained so exactly as possible the first Causes of Generation of Boys and Girls, and discovered the immediate Causes by means of the Matter that serves to form them, I shall at present set down some Rules for engendering of such Matters and Spirits as may contribute to the Difference of Sexes.

**1. Rule.** FEW very young or very old are observed to engender Boys; they get Girls most commonly. The natural Heat is too feeble to concoct and perfect the Seed: The latter are too languishing, and the Ice of their Age is repugnant to Plenty and Heat of Spirits; that ought to contribute towards the Generation of a Boy; and since Seed is nothing but an Excrement of all the Body and Testicles, all Parts must be strong and vigorous to engender

engender Matter to get a Boy, which is neither found in one or the other.

2. *Rule.* THE Manner of Living is one of the principal Causes of Blood or Humours; if one eats and drinks juicy things, hot and full of Spirits, the Humours partake of the same Qualities, and the Seed has Dispositions for a Boy to come: But when the Aliments are cold, there is no Probability of the Seed's being able to serve for a Boy, it will have but at most Dispositions for the Body of a Girl. And Experience teaches us, that those that feed upon hot and juicy Aliment, and the Flesh of lascivious Animals, acquire Strength to engender and get a Boy, provided they are of a somewhat brisk Constitution.

3. *Rule.* THERE is no Occasion to eat or drink much out of Season, when one hath a Design to get a Boy. The Heat is quicker and stronger when we live regularly; Excess causes Crudities; and we seldom see good Trencher Men and Women get Boys; their Seed has almost no Heat or Spirits, and being indigested and imperfect, 'tis only fit for the Formation of a Girl.

4. *Rule.* IF eating and drinking extinguish our natural Heat when used to excess, the immoderate Passion of Love exhausts and weakens us also, that after repeated Embraces we are only able to get Girls. Experience confirms this in young People, who care less so desperately the first Days of Matrimony, that they do not engender at all, or if they do, 'tis only Girls. Let Reflections be made on our modern Marriages, and there will certainly be more first-born Girls found than Boys.

Boys. Impatient Gardeners never gather the Seeds in Season; and when they have a Mind to sow them, their Expectation is either frustrated, or the Plants that spring from them are feeble and languishing: We are too hasty for the most part when we care; and if we knew how to moderate our selves, our Work would be more perfect, and last longer: If in carelling a Woman would be contented with once doing it, probably a Boy might come from it; whereas if peradventure the Woman conceives from the second or third time, there will assuredly be a Girl: Or if some quick and penetrating Spirits remain in the Matter, that ought to serve for a Boy, 'twill be a small one, and may be disfigured by Reason of the small Quantity of Matter furnished by the Father.

We see daily young Women that have had but Girls with one Man, having nothing but Boys when married to another. The Heat of our Youth flings us into the Delights of Love; our Seed is no sooner made but 'tis voided; and the amorous Transports last often in the two Sexes to the Age of twenty five, or thirty. But if a Man carell'd his Wife only three or four times a Month, the Seed of the one and the other would be more concocted, thicker and fuller of Spirits, it would be better disposed for the forming of a Boy than when oftner voided: And this is certainly the Reason that very old Men sometimes beget Males; for as they almost want natural Heat, and their Seed is crude and feeble, so they would  
not



not be able to determine the Woman's Seed to have Successors, if they did not stay two or three Months to give time to Nature to concoct and perfect it.

*S. Rule.* EXPERIENCE has farther made me observe, that if Women, who have moderate Terms, conceive after flowing, they conceive for the most part Boys; but if the Terms are excessive, and that they engender before they appear, or as soon as they end, they bring always Girls. If we examine the Cause of these different Productions, which we have often observed, we will find, that they will clearly evince the Opinion I have advanced; for Women, that have their Terms in Plenty being of a moister Constitution than others, cannot of themselves produce Seed proper for a Boy, because the Complection of their Body and Humours is opposite to the Generation of a Male. Besides, in the time of the Terms, the Womb is moistened and refreshed all over; and though this Part at such a time reserves a Seed full of Heat, and swollen with Spirits, yet its Intemperies, and that of all the Body, is a means to diminish this same Heat, and dissipate part of the Spirits: Whereas a Woman having moderate Terms, is stirred by as much Fire and Heat as is necessary to bring forth a Boy. The Seed she engenders is hot, dry, and well concocted, the Womb having once rid it self of all its Impurities, and being warned by the Passage of the Blood of the moderate Terms, is better disposed than before; that when the Man's Seed arrives, 'tis dissolved and ratified with

with more speed, and disposed to give Impetuous of Fertility to a Male.

LASTLY, One may conclude, after so many Arguments and Reasons, that there is an Art to get Boys or Girls; and if a Man and Woman marry when they have done growing; if they observe exactly the Method I have prescribed in their way of living; if they carels but seldom, and give Time for the natural Heat to concoct the Seed, and the Soul to perfect; if they embrace to the Purpose after the Terms, and stay till the North Winds blows at full Moon, I am very well satisfied, by the Experience I have of it, that they will sooner get a Boy than a Girl.

**F I N I S.**



